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THE INDIAN WOMAN AND HER PROBLEMS.

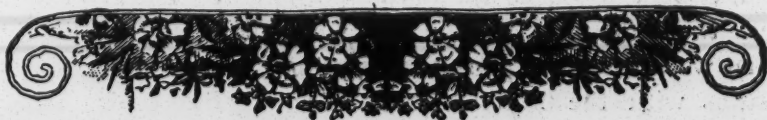
MISS Alice C. Fletcher, in an article to the "Southern Workman," thus writes concerning the Indian woman and her problems, in trying to adopt our ways:

"At this point the Indian woman is confronted with problems hard for her to solve. In old time she was an out-door worker, she cultivated the fields, she was in the free fresh air from morning until night. Now her work is within doors; if she toils in the fields her husband or father is disgraced; she is taught to regard indoor employment, to cook, to wash and iron, to sew, to scrub, as the sole vocation of women. She longs for the freedom of the outside air, and her health and spirits suffer from confinement. The picturesque has gone out of her life; the black cooking-stove, the wash-tub, the glinting needle are her silent and inexorable companions. It is not to be wondered at that she sometimes longs for the past, that she slips off, 'returns to the blanket,' as we say, and if there is a chance, tries the flavor of old-time pleasures.

"There are also new laws to distress her. Formerly she owned all the home property,

the lodge and all its belongings; other property was hers to do as she pleased. To-day if she be married, she finds herself under a domination that did not exist in the olden times, and from which she can not escape. She is irritated and disheartened by these strange enforcements that have come she knows not how, nor does she apprehend what they mean not only for her but for society.

"Permit me to mention another weight put upon this woman already loaded with strange burdens. It comes from the crude teaching that evil and sin came to the race solely through woman, who is thereby accursed. I have heard this bald statement preached to the Indians by well-meaning men, who thought they were speaking God's truth, and I have heard it echoed by Indian men to Indian women, to the hurt of the latter. To such an assertion the Indian woman has no answer save the God-given answer of her own unselfish love for those dependent upon her; but what is that in the face of the white man's authority, backed by the unseen hand of the law?"



THE INDIANS—THEIR CHANGING CONDITIONS.

By MRS. M. E. WADE, Perry, Kan.

THOSE who really know the Indians are almost invariably their best friends, those who have been interested enough to look deeper than the surface and patiently glean some knowledge of the life that was really their own.

Every year this becomes more difficult, but in some tribes the old men now living had grown up in the days before the first treaty was made with the United States, when the laws of their fathers were still in force. They recall the days of the buffalo hunt, with its peculiar regulations and ceremonies, and the deeds of their great men who distinguished themselves in council or in battle.

Excepting the Eskimo and some people of the Pacific coast, the many tribes of North America are evidently one people. Their isolation from other nations was an advantage, and made it possible for them to keep the simplicity of belief and custom peculiar to them. They had lost a definite knowledge of God, but had never drifted into idolatry, keeping the shadows of what had once been worship. There were prayers and songs and ceremonies belonging to certain seasons; the first fruits were set apart, and in some tribes faint traces of the sacrifice remain. They believe in the long ago their fathers were in closer touch with God, and received from Him their laws, which were carefully passed from one generation to another, and even within this century were far more strictly enforced than our

state laws. They regulated intertribal affairs as well as those of the tribe and family.

Children were carefully trained in the olden time for their life work, and urged to excel in it, but this generation has not had the discipline and definite purpose which developed their fathers, and do not compare with them in energy and ability. As tribe after tribe was driven out, or hemmed in, the old resources failed and conditions were changed.

If the Indians had been permitted to look out for themselves as other people are, they would have long ago picked up our language and ways. The reservations shut them off from such privileges, and until within a quarter of a century it was the policy of those who had them in charge to keep them ignorant. Their own first efforts toward learning to farm were discouraged and hindered. These difficulties are now somewhat removed and little by little they are becoming adjusted to the new conditions.

The people of the Pacific coast were unlike the Indians in many ways. They were less conservative and quicker to adopt new ways, but were cursed with a system of witchcraft, and their native laws were extremely inconvenient and burdensome. Both alike are in need of good counsel and sympathy, and of the good news that they and we stand on the same level at the cross; that they, as well as we, may receive God's free gift, and a place in His family through faith in the life and death of His Son.

THE INDIAN AND HIS PROBLEMS.

By JEANNETTE C. ALTER, Brighton, Iowa.

IT was General Sherman who said, long ago, that the Indian problem, like all other human problems, can be solved by one sentence in an old book, "Do unto others as you would have them do unto you." He also testified that we have made more than a thousand treaties with the Indians, and yet have not faithfully kept one of these

compacts; and a notable friend of the Indians writes: "The pitiful farce of treaties with Indians although commenced in good faith more than two hundred years ago, when there were actually nations of these people, is still practiced as the chief means of conducting their affairs. No just 'treaty' can be made where one party is a helpless,

legal nonentity. The entire machinery of treaties is incompatible with justice." Our courts afford the Indians no means of redress for wrongs inflicted; for it is a sad, singular fact that human souls from any quarter of the globe, either savage or civilized, can appeal to the courts for protection *except* the poor Indians belonging to tribes who once owned this country.

"There's good and bad in Indian
And there's good and bad in white,
But somehow *they* are always wrong
And *we* are always right."

A brief sketch of the Wasco Indians who are identified with our *Warm Springs Mission*, will reveal the sufferings of injustice in common with other tribes. Fifty years ago these Indians held undisputed possession of the fertile lands near the present site of *The Dalles, Oregon*. Peace and plenty smiled upon them. The Columbia River yielded an inexhaustible supply of choice salmon. A beautiful island near them was sacred to their dead. The waters of the river talked to them of the days long past when their people trod the Great Water in canoes, and the mountains and glaciers echoed their songs. They had no thought of leaving this happy valley while the river ran. But the tidal wave of immigration, bearing on its crest the avaricious white man, reached them—swept over them, yet they still clung tenaciously to their own, though the old men cried, "The next wave will sweep us away into strange moorings." Subsequently "Father Washington" sent his servants out to talk with them. After many promises on the part of the government, the Indians turned their faces toward a new, strange home, the dry, barren land of a government reservation, over whose portals is written, "Ye who enter here leave hope behind."

The promise of remuneration for the fair lands relinquished has never been realized. The right to fish in the Columbia was reserved to them by treaty. Defrauded of this right by an unscrupulous white man, with the connivance of the government agents, they were driven from the old, familiar haunts with clubs and curses. A salmon cannery has been established near

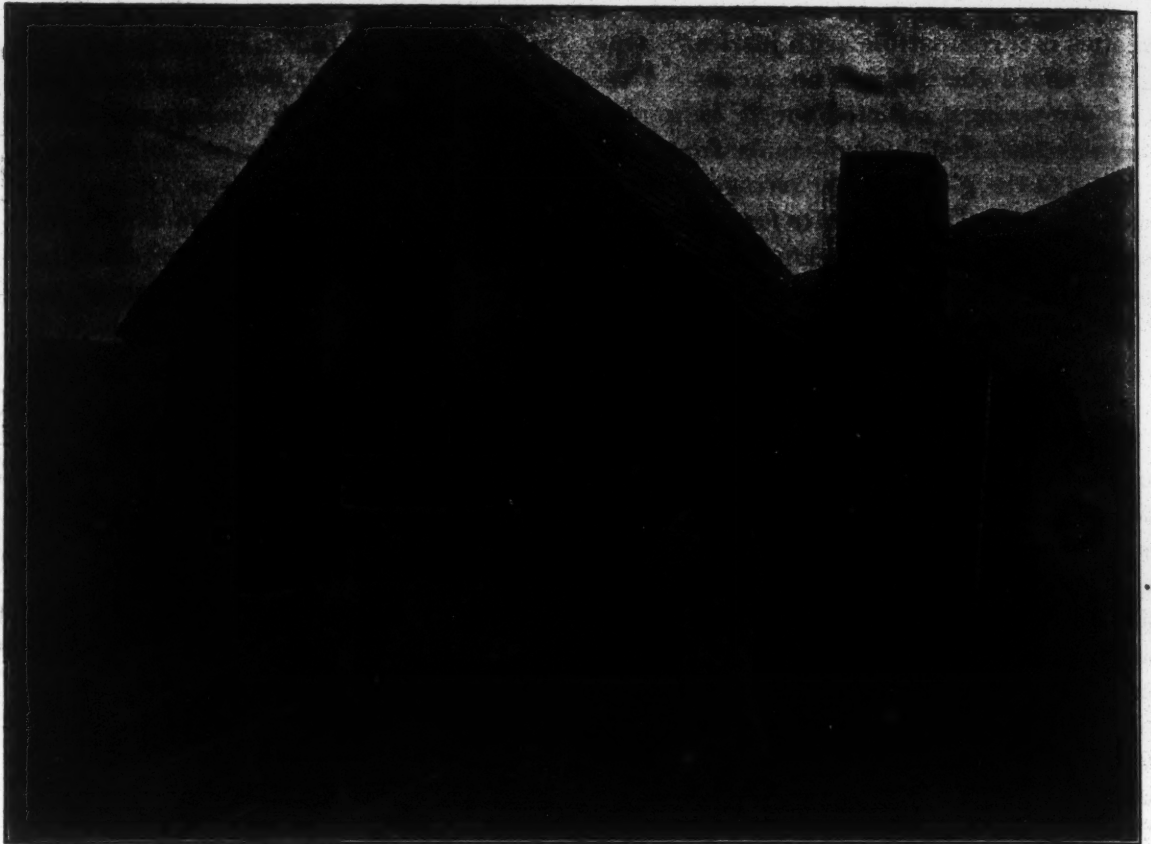
that place whose cans bear the significant trade mark of an Indian in war paint. The island home of their dead was desecrated, and the graves rifled by human ghouls, one of them boasting that he had sold one hundred skulls at a dollar a piece. During these flagrant outrages their Indian chiefs counseled peace. One of them, a notable Christian, said: "Our hands have never been stained with the white man's blood, but this cannot be said of us now."

Military rule on the reservation left its baleful impress on the morals of the Indians, and its fatal influence handicaps the Christian missionary today. In addition to this, the government employees, with but few exceptions, have been there solely in their own interests. A number of them have been notoriously immoral. One, an agency clerk, openly boasted that he would ruin every Indian girl who professed Christianity. Yet this moral leper retained his position year after year because he had influential friends at Washington.

The civil service system has not accomplished all its friends have hoped for it because, alas! the examinations fail to discover the state of the heart, and many an unworthy, unprincipled applicant has his name placed on the government pay-roll, whose influence is wholly for evil.

When a sufficient number of intelligent friends of the Indian will combine against the influence of evil men in power, the "spoils system" will be relegated to unhappy oblivion, and the stoical, distrustful Indian nature will again give place, in a great measure, to the happy-hearted, generous race who first welcomed the white man to their shores.

Full salvation does not need much defense. All it needs is a chance. Turn it loose and it will take care of itself. When the Mississippi river is on a freshet, you do not have to take down any fences for her. She will take down her own fences, and mow her own haystacks, and cut her own swath. Who ever thinks of apologizing for the Mississippi river?—*Ex.*



WAKAMA.

THIS picture gives us a glimpse of one of the oldest Indian women on the Warm Springs reservation. She has been blind for over twenty years, and her body is drawn and misshapen by disease. But she is almost invariably cheerful, and her laugh has a genuine ring of gladness in it.

Poor Wakama! her relatives are all gone. The little house which had been hers ever since she came to the reservation was torn down because it encroached on school grounds. She refused to go to any of the Indian houses near by, but gathering her household effects to the spot where the agents had promised to locate her, she "camped" in a most uncomfortable fashion beside them, besieging the agent with appeals until through weariness or very shame he capitulated and ordered her house built.

It is a poor affair, but it holds all her worldly possessions and enables her to maintain her characteristic independence. She prepared a garden enclosing it with a

fence built by her own hand. She has built a wood-shed. She has dug steps in the bank down to the stream below her cabin. She cuts small timber and prepares it for her little fireplace where she does her own cooking, steadily refusing assistance or interference. Her crippled condition handicaps all her movements, but I never heard a complaint from her lips.

The agent allowed her a small amount from the commissary stores, and the missionary contributed to her comfort. I once found her too ill to make her usual trip for supplies, and she was in need. When I placed food before her, she gathered it into her lap and, raising her sightless eyes, she poured forth a prayer of praise and thanksgiving in her native tongue recognizing the gift as God-sent. A suit of warm flannel garments from that wonderful Pittsburg box found their way to the poor old body, and she wept and sang over them by turns.

Faithful old Wakama! What a lesson in

patient endurance as she stands there, holding her body erect against her stout stick; and what memories crowd upon me as I look upon this picture and a vision of other

brown, patient sorrow-furrowed faces rises before me in mute appeal. God bless them is the constant prayer of

ONE WHO KNOWS THEM.

A DAY'S WORK IN THE INDIAN MISSION.

BY NETTIE B. SPEER.

BREAKFAST over and the house hurriedly put in order, I am in the buggy with Mr. Speer for a day among the Indian homes. Before starting, however, a large basket was filled with food supplies suitable for the sick and destitute. By the latter is generally meant feeble old women, who are as a rule destitute or abandoned by their friends as useless. There are other cases of destitution, but this class is the largest and most pitiable.

The first call was at a tent only a short distance from the mission. The occupants were Pintes, camping near the agency for a short time while the men are drawing wood and lumber for the government school. There were six women in the tent, five of whom had babies in their arms, while as many more very small children were amusing themselves in various ways. The women were playing cards, their chief amusement. Our call was to see a sick child. It was found asleep and seemingly better. With these we could talk but little, but showing our disapproval of the cards, we had prayer with them, and drove on.

Next we came to the home of one of our church families who have not been at church for awhile. The woman we found at home, but her husband was absent. We had a short talk with her, reminding her of her duty to come to church. After prayer with her we passed on. She and her husband were at church the next Sabbath and have been ever since.

Our next call was with another of our Christian families, none of whom were at home, having gone to do some work on another farm a few miles away.

Next was a Christian home where a young man, member of the church, was lying in the last stages of consumption. He had

been ailing for more than two years, but had now taken his bed for the last time. He died a few days later. He was in many respects a remarkable young man, in point of intelligence much above the average. For some years he interpreted for the missionary until his throat prevented him from speaking. The congregation respected him very highly for his Christian character and unanimously elected him to the office of ruling elder. This was quite an innovation, owing to his youth, as Indian custom requires officers to be chosen from the old men of the tribe. Because of feeble health he declined the office, much to the regret of both missionary and congregation. It was his heart's desire to be a missionary among his own people. (See Mrs. Kantz' letter.)

Our visit here was a most enjoyable one. I shall never forget the face of that young man. He knew that his earthly course was just about run, and added to this he had very recently experienced domestic trouble, which had no doubt done much to crush out and shorten his life. As we sang at his bedside and Mr. Speer read the 1st chapter of Philippians, that quiet face, with its peaceful expression, gave for me new force and power to these words, "For me to live is Christ, and to die is gain." Already the light of the heavenly country was reflected from his countenance, and certainly the "peace of God" was in his heart.

Our next visit was with another young man, a companion of the one just spoken of, and a member of the congregation. He had been suffering since last summer from an injury to one of his limbs. Being in the mountains far from medical help, the wound could not be properly cared for. The agency doctor had laid the limb open to the bone.

immediately above the knee, where an immense boil had been forming for several weeks, causing indescribable suffering. Now somewhat relieved he talked pleasantly, and gladly received some papers and also a little food I had prepared for him. His wife and two little children, together with an aged aunt and a few friends, were with him as we talked and prayed.

A little farther on we called on another of our families, where a poor old woman was lying apparently near death from old age, and also a little child hopelessly affected with curvature of the spine. The former united with the church many years ago, but has not been able to attend services since we came to this mission. The little child had been given to the Saviour in baptism, and until lately seemed strong and quite promising. It was a trial to the young mother. She showed her appreciation of our call and responded to the prayer, during which the little boy of three years sat with his hand over his eyes.

We then, some distance farther on, called at a very lonely, almost tumble down, little house. The door was bolted inside, but as the dog was keeping guard outside we knew there was some one at home, though no other evidence was visible. After knocking and waiting, at last we heard a slight noise; the bolt was unfastened and all was quiet again. On opening the door we found a poor, feeble old woman all alone and quite ill. Her husband, a respected member of the congregation, died three years ago, leaving this widow and three sons. The sons never made a profession of religion and have turned out very badly. Their poor old mother is greatly neglected, and if not assisted by others will perish for lack of food and clothing. She too joined in prayer with us and was very grateful for something to eat.

Our last call for that day was at the house of a comparatively young couple who have seen much trouble in the sickness and death of four of their six children during the past twelve months, and now the fifth is not likely to live many days. The mother has been a member of the church for several

years, but the father only joined last winter, immediately after the death of the second child. Trouble has brought both parents very near to the Saviour, so that it was a real comfort and pleasure to see how submissively and trustingly they received God's precious promises, their very look and manner seeming to say, "Thy will be done."

In all we drove about twenty miles, made eight calls and read the Scriptures and prayed with almost forty persons, returning home thankful that we had been able to minister, comfort, and feed some of Christ's suffering ones.

Our work here has many things in common with the work in the foreign field. These Indians have the manners, customs, ignorance, degradation and superstition common to the heathen of any country, and I do not imagine the work to be greatly unlike mission work there. However we can not have a school of our own for the children, as all of school age are required to attend the government school, and we must therefore reach them through the government employes in charge. We hold Sabbath-school in the school building every Sabbath morning, also prayer-meeting on each Wednesday evening. All the children are present at these services, together with a portion of the employes, a few assisting as teachers. These also meet with us in the mission chapel, Sabbath evening, for preaching or a Bible-reading service. In addition we have more or less intercourse with the boys and girls every day, as the school is located very near us. We only regret the entire school cannot be more fully under the control and influence of the church.

For the older Indians we hold preaching services each Sabbath in the church, and afterwards Sabbath-school for them. On Wednesday afternoon there is prayer-meeting at the church. Once a month this meeting is devoted specially to the subject of temperance. All these meetings are reasonably well attended. Eight miles from this place we aim to hold services in the chapel for the Pinte Indians once a month.

During the week we occupied very much of our time among the people as described

above, or in the mission home where the people come to us. Some of our very busiest days are spent in this latter way. They come on all sorts of errands—a little food or clothing for some sick or destitute friend; it may be to tell us of some sick one to get help for, and they often come to talk if they can, or just to look if they cannot talk, no doubt taking notes on housekeeping, etc.

The mission is rarely without company,

and often it is with difficulty we eat our meals, or get housework done. This, however, brings us into contact with the people and affords us the opportunity to gain their confidence, and influence them by our lives, a very important factor in mission work, "Ye are our epistle known and read." Our work makes steady progress in the midst of many difficulties and many things to discourage.

INCIDENTS IN THE SESSION OF THE WARM SPRINGS INDIAN MISSION.

By J. A. SPEER.

A MEMBER of the congregation was arraigned for the sin of intoxication. When the charge was read to the accused he said: "Yes, I am very sorry to say the charge is true. I intended coming to make my confession to session if I had not been asked to do so, and now I am here to submit to what the law of the church requires, for I want to be in the church and obey its rules." The necessity of confession, true repentance and a pledge for the future were stated and the accused gave satisfaction, whereupon an earnest admonition was given.

The following is the address, in this connection, by one of the elders: "Well, Jake, you know me very well; we have been friends for a long time. You have worked a great deal for me and have lived at my house. You know how I live and you have not forgotten what I have said a great many times to you about keeping away from the saloon and those who drink liquor. I know your weakness, and am very sorry you did not take my advice. Well, I suppose my medicine did not suit your case, and now you are here to get some that is stronger. I want you to take every word our minister has said to you and I hope you may never need another dose like you have had to take today.

"Jake, we all know when a person falls down and gets hurt he will get up lame and is not so strong as he was before he fell. That is your fix now. You fell into bad

company. Your taste for strong drink got you down. Remember this has hurt you, and you are not as strong now as you was before this happened. You will want more whiskey, and when you are in town those same people will be after you to drink with them or to buy liquor from them. You are not as strong now to say "no" as you was, and so you must keep farther away from danger than ever.

"You have a pretty good watch, but it gets out of fix sometimes and will not run right. Now you never try to fix it yourself, for you know if you did try it you will only make a bad matter worse. No, you don't do that, but you take it to town to a man who knows how to fix it, and he makes it just like new again.

"So, Jake, my friend, don't depend upon yourself in this business; don't try to mend and fix yourself up, nor think that this session can do it for you, but go to the Saviour and put yourself entirely in his hands. He is the one who can help you. Like the little child that gets burnt by the fire, keep away from danger after this, and with the help of God you may get strong and well again. I am very glad you have come back to the church."

TRIBUTE TO ELDER SKITUS CREE.

The session of Warm Springs congregation would hereby express its heartfelt sorrow in the death of Elder Skitus Cree, who came to his death by an unknown assassin

on July 8th, 1899.

Deceased was a leading member of his tribe and for many years a faithful member of this congregation. We bear testimony to his punctual attendance at church, his readiness to take part in religious exercises when called upon, and his willingness to be known as a Christian on all occasions.

As an elder he was zealous for the purity and prosperity of the congregation. He obeyed the Scripture injunction, "Be instant in season, out of season. Reprove, rebuke, exhort with all longsuffering." He visited the sick, sought out the wayward, and reasoned with those outside the church. The other members of the session looked to

him as a leader and he was in many ways very helpful to the missionaries. He made frequent calls upon his pastor, but never failed to inquire if there was anything requiring his services. His sad death occurred on Saturday, and only a short time after calling upon the pastor to arrange for preaching at a distant part of the reservation where most of the Indians were camped at the time.

"Faithful unto death" was literally true of this servant of Christ, so that our sorrow is not without hope. The congregation, the session and the missionaries feel his loss, will cherish his memory and strive to imitate his Christian virtues.

BUDGET FROM WARM SPRINGS INDIAN MISSION.

BY MRS. J. A. MORROW.

AS long as the command stands, "Go ye in to all the world and preach the gospel to every creature," no mission can be an entire failure. It remains therefore for the church to trust the wisdom of the Master, resolutely to do her duty and leave the results with God.

About 200 miles north east of the mission home where I now write, stands a monument to the memory of Marcus Whitman and his wife, missionaries to the Cayuse Indians, who with a dozen others, missionaries and emigrants, were massacred Nov. 29, 1847.

Ti-lan-kait, one of the Cayuse Indians, had said to Dr. Whitman, "Doctor I am mad at you. Before you came, we fought each other, killed each other and enjoyed it. You have taught us that it is wrong, and we have ceased. So I am mad at you for preventing our doing what we enjoyed." That man was afterwards hung at Oregon City for participating in the massacre near Walla Walla.

Though not many were received into the church during the life of Dr. Whitman, the mission was promising, and large results were expected soon to follow. About the same time other missions were started among the Nez Perces, Spokanes, Columbia

river and Yakima Indians, all promising great good. At The Dalles, Oregon, a great awakening took place and a thousand Indians were supposed to be converted. But all these missions were broken up by the outbreak at Walla Walla and the wars that followed. Was that early mission work wholly lost and the fields abandoned? "No mission has yet been an entire failure," said Livingstone.

Companions of those who had fallen and others long waited and watched for the opening of the way to reenter the desolate fields and reap the golden harvests of souls. Rev. Spalding and his wife, who had begun work among the Nez Perces in 1836, at length resumed their work, and had the joy of baptizing 700 of them before his death in 1876. Rev. Sells returned to his work among the Spokanes, and, in 1875, sat with 54 of them around the table of the Lord. Well authenticated stories are told of a faithful few who, during all those terrible years of war and deterioration, testified to the truth. Old I-tik-us, a Cayuse chief, never failed to ring his camp bell and call his faithful band together to worship God, and he lived a consistent Christian to the end.

Timothy, another faithful Cayuse, preached to his people Jesus, and through the in-

fluence of these faithful ones many of the Cayuses and Nez Perces kept up regular family and public worship.

A Klik-a-tat Indian received a Testament from a missionary at the time of the great religious awakening at The Dalles, kept it as a sacred treasure, and preached the gospel news to others.

When Capt. John Smith took charge of the Warm Springs agency in 1866, he found old Billy Chinook and John Mission had not forgotten the instruction they had received at The Dalles, nor had they been forced by the trials of the long intervening years to discard their Christian vows. Thus it was that when all seemed to be lost a seed remained, and it readily sprung up under later work.

* * *

On a recent Sabbath we were permitted to be present at the Warm Springs agency. Leaving Simnasho Saturday afternoon, 20 miles drive over the intervening mountain brought us at dusk in sight of mission and agency school buildings, just as the electric lights were turned on. What a strange contrast with the darkness of the surrounding wilderness; but not more wonderful than the contrast of Christian light and order there witnessed with the surrounding moral darkness of the unconverted Indian.

The first public service of Sabbath morning was at the chapel of the government school. About 100 pupils were gathered for Sabbath-school, the missionary, Rev. J. A. Speer, superintendent. The Bible Songs were sung with spirit, prayer was offered, the beatitudes recited, and the lesson for the day introduced by a few appropriate words, and then the classes retired to the class-rooms, and six devoted, enthusiastic teachers plunged into the lesson, keeping the attention of their dusky scholars to the end. In this work Brother Speer is heartily seconded and aided by Supt. Davis and his corps of teachers. The session was closed with a brief review and address by the writer. The good seed thus sown in early life and in virgin soil will surely bring forth fruit.

The next service was at the mission church,

which was quickly filled by the waiting Indians as soon as the bell announced the time. The congregation joined in the singing with good degree of skill and order. Two or three prayers were offered, one in Wasco by an elder. A short scripture lesson was read, and the interpreters gave the substance in Wasco and Warm Springs. A short sermon was preached, and again two Indians interpreted. A collection was taken, and then came the statement of the action of session restoring six members who had been under suspension. One had hauled firewood on the Sabbath, for which he was sorry, and would hereafter keep God's holy day. Another had spoken short and cross words to his wife, making some domestic troubles. He was sorry and promised to keep close guard over his temper and tongue. Another had been guilty of conduct arguing unfaithfulness to her marriage vows. She was ashamed of herself and promised proper conduct. Another had been to town and was ensnared by the saloon, became intoxicated, lost his money, and got into jail. He confessed he had made a fool of himself and was thoroughly ashamed, etc. All seemed penitent and very happy to be taken back to former fellowship. It is astonishing the statesmanlike manner in which this Indian session can handle such a formidable roll of honor. One of the elders said to the offender for drunkenness: "My friend, I have known you a long time. You have been at my house. You have worked for me. You know how I have advised you. I have talked much with you, but you seemed to think my medicine was not good, and you did not take it. You are here now to take medicine of a different kind."

The Lord's Supper was celebrated, about 80 communicants being present. The regular congregational Sabbath-school was omitted. A closing psalm being sung, the people quietly dispersed. In the evening the writer preached to a respectable little audience of employees and older pupils of the school without an interpreter. The early seed sowing was not lost, and the fruit is gathered after many days. This also shows what one earnest Christian agent can do

for the best interest of his words.

* * *

The Warm Springs Indian reservation is in Eastern Oregon. It lies between a line that marks the summit of the Cascade range on the west, and Des Chutes river on the east. It contains about 500,000 acres, the greater part of which is mountainous, and much of it covered with timber. There is considerable good pasture range and tillable land. These Indians, Wascoes and Warm Springs, moved on this reservation after the treaty was signed in 1859. At present they number about 1000. The Wascoes and a fraction of Pintes are settled on the southern half, and the Warm Springs, who are the most numerous, are settled chiefly on the northern half of the reservation.

The Wascoes dropped their tribal organization, and largely, by the influence of Captain Smith, the Pason Brownlow of the Indian service, discarded the blanket and long hair, put on citizen garb, built houses and took to farming and raising cattle.

The Warm Springs live more distant from the agency. They are permitted to keep up their tribal organization. They very generally live in teepees, wear blankets and long hair. They keep up their ancient customs of burial and marriage ceremonies and their religious feasts and dances; and, though forbidden by the Indian department, the medicine man is believed in and feared by many.

* * *

Simnasho mission is 60 miles south of The Dalles. It is located at the head of a beautiful little valley surrounded with high bluffs. It is in the center of a large number of the homes of the Warm Springs Indians. Along the skirts of this picturesque little flat may be seen numerous little houses and teepees, small patches of land indifferently fenced with rails, poles or fallen trees. Numerous herds of Cayuse ponies and some cattle are seen grazing down the valley or on the steep side hills.

Two annual dance seasons are held by this people, one at Christmas and New Year's, and the other the first of July. The secret consent of the agent seems to be se-

cured to hold these protracted and distracting festivities. On the fourth of July they remove to a chosen camp-ground where there is plenty of water and pasture. A large wilkeup is erected where the chief men lodge, and where the dances are held. The dance is protracted from day to day and night to night, and it is very exhausting and demoralizing. "This is worshipping God," they say; "God gave the white man the book, but he gave the Indian the tom-tom."

* * *

Yet when Sabbath comes and their feasts are not on, this people may be seen coming in from all directions to the church. They observe good order, and many of them seem to give very earnest attention to what is spoken. It is remarkable the great sacrifice some make in attending Sabbath services from day to day, indicating that there are hungerings and thirstings after something higher and better than their old religious teachings and ceremonies are able to give them.

With most of them, however, the old delusion remains that they can hold and practice both the old Indian religion and christianity. The power and influence of their chief and active heathen women to hold them in this inconsistency is now exercised to fullest extent.

It is impossible to foresee the future of this people; but with a change of administration, and with the co-operation of a Christian agent, most of the above hindrances to the civilization and evangelization of this people would be removed out of the way. But unfortunately for the present those who receive appointment to this responsible office are mostly politicians, appointed not on account of their sobriety, honesty and fitness for the position, or that they believe in the civilization rather than the extermination of the Indians, but as a reward of political services and with no view to benefit the Indian.

* * *

Experience shows that time is required to change the Indian, and that continuous labor with them in the end is as successful

as among white people.

Cooch-tah, a Christian, said in one of our meetings: "When I first heard the gospel I did not believe it, and I do not believe it now unless I hear it all the time. I want to hear it every Sabbath day." Amidst all our difficulties and discouragements there are not wanting enquirers after the truth. There are repeated confessions of sin and penitence, of faith in the teaching of the Book, and strong declarations of love from Jesus the Saviour. These things encourage us to believe that this people will yet swing free from their bondage to sin and ancestral superstitions and accept the teaching of the one Book.

* * *

In regard to their efforts to procure a living I wish to say a word. Among the men there are a few hard-working and industrious ones. One has a large sheep ranch; others have cattle and farm some; a few have wagons and draw freight from The Dalles. But a large majority are idle, passing the time in their tents, or aimlessly riding about. They have not been required to settle on their allotments, and being distant from the agency, have received practically no instruction or help from the government in starting gardens and farms. We can speak better of the Indian women. An observant agent has said: "I know of no class of people more industrious than the full blood Indian woman." This is just. They gather rushes and weave their matting to cover their teepees. They manufacture baskets, bags, moccasins, gloves and various ornamental articles for sale or for the family use. These women have two special harvest seasons. The root harvest comes in the spring or early summer when they very industriously gather large quantities of wild bulbous roots, camas, nonas,

leeks, etc. These are dried, sometimes first ground in their wooden or stone mortars, and put away in bags for winter food. It is an interesting sight to see a specially productive piece of ground covered with these harvesters in their gay shawls and rainbow-hued clothing. Each has a long sharp steel harpoon which she plunges into the ground along side of the plant and by a sharp wrench turn up the root, which is deftly landed in a sack swung across the back. Some few tiny tents near the field are occupied for the night by a part of the workers, but at dusk most of them are seen fleeing homeward on their fleet-footed ponies, with their numerous dogs abreast or in the lead.

Not a few of them have learned to respect the Sabbath, and when at work some distance from home, return with their families, remaining at home until Monday morning.

Another harvest is in the latter part of the summer when they gather and dry wild berries, huckleberries, choke-berries, haws, etc. These are spread on strips of rush matting and dried. For huckleberries trips are made into the mountains 20 or 30 miles, requiring three or four days, when they return with their ponies heavily laden with well filled bark baskets. These women are workers indeed when it is possible for them to find work, and while they do not now do all the drudgery they formerly had to do, they still are stronger and more resolute than the men to undertake hard work. I regret to say of them that, as a rule, they are harder to reach with the gospel than the men, and seem to be more thoroughly wedded to their old traditional superstitions and heathen absurdities than the men.

We earnestly ask your prayers that this year 1900 be one of great grace and mercy to us and our needy people.

HOW THE INDIANS HELPED.

MOST of the readers of the Women's MAGAZINE have heard in a general way of the aid given to our government during the Indian wars by the Indians of Warm Springs reservation.

The following account is from *Indian Missions*, a work carefully compiled and edited by Rev. Myron Elles, of the American Missionary Association, and a son of one of the early missionaries of Oregon. It is from a

chapter in which Mr. Elles clearly shows that the Indians of this coast who remained loyal to our government were, with a few notable exceptions, trained in the missions.

It is hardly necessary to remind your readers that "Warm Springs Indians" in the narrative refers to Indians from the reservation of that name, including Wascoes and others. Used exclusively of the Warm Springs as a tribe, it would be misleading. For in former times, as well as in the present, the latter tribe has been less ready to accept the gospel than have the Wascoes; yet there are some lovely Christians among them.

To this day these Indians recount, with great satisfaction, their victory over the Modocs, and they take a very proper pride in the fact that their hand has never been lifted in rebellion against our government but for her defense.

J. M. M.

THE WAR WITH THE SNAKE INDIANS.

This was waged mainly in Southern Idaho. It is hardly known when it began, but probably some time between 1850 and 1860. For a long time it consisted mainly of skirmishes between emigrants and Indians. When the mines of Southern Idaho were opened, in 1862, the trouble increased, and one company, at least, of miners was raised to settle the difficulty. Although something was thus done, yet the trouble did not stay settled, so that after the close of the civil war, in 1866, General Crook was sent out to take matters in hand. He soon found that his regular soldiers could not successfully cope with the Indians. Determining to fight fire with fire, he called for Indian scouts from Umatilla and Warm Springs reservations. Most of these came from the latter reserve, where Captain John Smith had a few months previously taken charge. With his aid about one hundred of them were enlisted, dressed in United States uniform, and sent to the front in charge of Dr. William McKay, an educated half blood, while his brother, Donald McKay, had charge of those from Umatilla. The Snake Indians had learned how to manage the regular soldiers; but when they saw the blue coats dismount from their horses

and fight in true Indian style they were surprised; when they were pursued into their mountain fastnesses they grew desperate, and when Gen. Crook, advised by the McKay brothers, was wise enough to follow up his success with a winter campaign, they surrendered.

According to the report of Hon. J. W. P. Huntington, the superintendent of Indian affairs for Oregon at that time, these Indians fought in five battles, in only one of which they were supported by the regular soldiers, killed seventy-eight of the enemy and also assisted in other engagements.

It is doubtless too much to say that all this aid was secured because of the Christian instruction which these Indians had received from Capt. Smith, for he had been appointed as their agent only a few months previous to their enlistment. The Warm Springs Indians had often been plundered, and some of them had been taken captive and killed by the Snakes. Hence they were fighting partly for themselves; yet it is probably just as true that had it not been for Captain Smith's help these Indian scouts could not have been obtained, as the superintendent of Indian affairs was strongly opposed to their enlistment.

THE MODOC WAR.

This occurred in Southern Oregon in the celebrated lava-beds, and fairly began November 30th, 1872, between thirty-five regulars and twenty-five volunteers on the one side and twenty-eight Modoc men, aided by their women and children, on the other. Ten white were killed and five wounded. The Modocs lost one man, one woman and one infant, and finally obtained possession of the field. This was followed, in 1873, by a battle between four hundred regulars and volunteers and fifty-three Modocs, which lasted ten hours and in which not an Indian was killed, while thirty-five soldiers lost their lives and the rest retreated. Such a defeat set the Washington authorities to thinking, and they resolved to try the peace commission. That failed by the sad massacre of General Canby and Dr. Thomas on Friday, April 11, 1873, and war to the bitter end was determined upon. About a thou-

sand soldiers were gathered around those lava beds, but they were hardly ready for the fight. Why? They were waiting for the scouts from Warm Springs reservation. Gen. Canby had telegraphed their agent, Capt. Smith, and in six hours after the request was received at the agency they were enlisted and ready to move. So dependent was Gen. Canby on them that he had determined, in case of his failure, to make peace and not to begin fighting until they should arrive, and immediately after his death General Gilliam would not follow the Modocs to their den because these scouts were not there. Nor did he dare to do so until they came.

They arrived the next day after the massacre, seventy-six in number. The tribe had been compelled to take their reservation at Warm Springs, unfit as it was for farming, and give up Tygh valley, which they wished, because of the presence of soldiers when the treaty was made. Ready to show their loyalty to the government, they went to the Modoc war under Donald McKay, with the prayers of their agent with whom they had regularly joined in Sabbath worship for several years.

Monday morning after the massacre dawned, amidst the noise and din of camp life, a strange sound was heard. What was it? Those scouts, born in the wild camps of Eastern Oregon, were joining in praise to God and uniting in prayer for his protection—a thing, according to Hon. A. B. Meacham, not one of the five hundred white men had the courage to do. And God heard their prayers, all but two coming out of the battle alive. The incident has been versified as follows:

BEFORE THE LAVA-BEDS, MONDAY NIGHT,
APRIL 14, 1873.

BY J. T. M'CREERY.

Midnight reigns and darkness hovers
O'er a martial garrison,
Which our nation's ensign covers,
In the wilds of Oregon;
But the foe that flag defying,
Savage Modocs now at bay,
In the lava-beds are lying,
Waiting for the dawn of day.

Near the white men camped beside them,
Are their native red allies,

Come to fight for them or guide them,
Or to guard them from surprise.
White and red are brave and daring,
And amid the starless gloom,
White and red are both preparing
For the fray that is to come.

Well they know that of their number
Some must soon confront their God;
This to be their final slumber,
Till they sleep beneath the sod.
Yet in what a varied manner
Those who wait the coming fight,
Sheltered by that starry banner,
Spend this dark and awful night!

Hark, the sound of many voices
From the white man's camping ground,
And the wild discordant noises
As the festive cup goes round;
Voices maudlin and unsteady
Raise the bacchanalian cry,
"Here is to the dead already
And to him who next shall die!"

There are other echoes floating
On the midnight breeze afar,
Vague familiar sounds denoting
Where the Warm Springs Indians are;
'Tis the voice of prayer ascending
From their camp upon the knoll,
With the simple music blending,
"Jesus lover of my soul."

Hear the whites in drunken revels,
Frenzy-fired and reckless men,
"Death to yonder savage devils!
Fill the flowing bowl again;"
See the Indian warriors kneeling;
Listen to their humble plea,
And their hymn to heaven appealing,
"Rock of ages, cleft for me."

On the morrow came the battle;
Slaughtered in the Modoc snare,
White and red men fell like cattle,
Leaving half their number there.
Oh, self-righteous, proud Caucasian,
Look upon them side by side,
Tell me which in nobler fashion
White or red men lived and died?

We have not space to follow these scouts all through the war, but will note a few instances to show how useful they were to our soldiers and how necessary.

Fourteen Modocs started for water; a company of soldiers was sent to capture them, but the Modocs killed three and drove the rest back to camp. The command was given to shell them, but they dodged behind the rocks until the soldiers, tired of that mode of fighting, ceased. Then the Modocs came out from behind the rocks,

organized a mock battery, fired their guns into the camp, insulted all the soldiers and retired without losing a man. "Where are the Warm Springs scouts all this time?" asked one. They had been sent off to the other side of the lava-beds to prevent the enemy's escape, and so could take no part in this encounter.

The Modocs were afterward starved out of their stronghold and took refuge in a new place in the lava beds. They were discovered by the scouts and a reconnaissance was ordered April 26th. Fourteen scouts were sent in one direction and sixty-six soldiers in another. The latter were ordered by no means to bring on an engagement, but they were careless, fell into a Modoc trap and only twenty-three out of the sixty-six returned to camp, the scouts having hurried to the scene in time to prevent the annihilation of the whole party, while not one of the twenty-five Modocs engaged was injured.

The enemy subsequently left the lava beds and was pursued by the companies of

Captains Hasbrouck and Jackson with the Indian scouts. While thus pursuing, the soldiers were surprised by an attack from the Modocs near Sorass Lake, May 10th, but the Warm Springs scouts turned up just in time to save them from defeat and massacre, and, according to their agent, turned the surprise into a victory—the first real victory of the war. In this battle the scouts lost two of their number.

Thus they served during the whole campaign; says Capt. Smith: "Their services cannot be exaggerated. They were the captors of the lava-beds, and in fact did all the successful fighting that was done and never forgot their Christian duty during the whole time." Yet only two of them were killed and two wounded, while near a hundred white soldiers lay down to rise no more. When the war was ended they returned to their homes and settled down to a peaceful life as quietly as if there had been no war.—*From Indian Missions, by Rev. Myron Elles.*

REV. D. S. LYTLE.

BY ANNIE F. GIVEN.

THIS beloved brother passed to his reward on Nov. 8th, 1899.

Mr. Lytle was born in Indiana county, Pennsylvania, Jan. 3rd, 1847. He was graduated from Monmouth college, Illinois, 1879, and from the seminary in Xenia, Ohio, in 1881.

The command, "Go ye into all the world," came to Mr. Lytle personally, and he resolved to go to the foreign field. His wife heartily agreed with him in this determination and they were appointed by the Board of Foreign Missions. On the 31st of August, 1881, they sailed for India.

His first location was in Sialkot, where he labored for many years; then for a short time in Jhang, and after his return from furlough to America, he was located in Pásur.

Mr. Lytle acquired a good knowledge of the languages Urdu and Punjab. His knowledge of music proved most helpful to him

in assisting with the preparation of a Punjab Psalmody for the native church, a most necessary work. Much of his time latterly was given to the Theological seminary. While in Sialkot, he had charge of the city school for boys, which he conducted successfully, as well as the village schools throughout his district.

The greater part of Mr. Lytle's life as a missionary was spent among the native Christians who live in the villages scattered over the plains which surround Sialkot. During the pleasant winter months, when district work was possible, he and his wife and little daughter were dwellers in tents, living a nomadic life, which has its discomforts as well as its pleasures. Here the time was spent in preaching to the heathen, exhorting believers and baptizing converts.

His special characteristics as a missionary were, in my opinion, gentleness and pa-

tience. Feeling keenly the responsibilities of a missionary's life, he never shirked them, but took them up bravely, endeavoring to be just and fair with all who came under his direction, kind in their troubles, patient with their infirmities. He loved the native Christians and was beloved by them, and labored for their advancement and uplifting. He especially desired to see the church in India self-supporting, and his efforts in this direction were not without fruit. No one rejoiced more than he over the spiritual revival which came to our mission field a few years ago, and at that time he was used of the Holy Spirit as a means of blessing to others.

The fruits of the Spirit, as given in Galatians, v 22-23, were exemplified in his own character to a remarkable degree. Modest and humble, never seeking popularity or power, he was content with duty well done. To him, to live was Christ. A friend writes from India: "Mr. Lytle seemed to become more and more spiritual the longer he lived."

As I write I seem to see him as he used to look going about his work—his tall figure slightly bent, and that look of patient weariness which was often seen upon his pale face. It is hard to think that we shall not see him again upon this earth.

Mr. Lytle was taken ill with dysentery while attending the annual meeting of the mission in Sialkot. The same friend writes that, on Friday evening, the meeting was continued until a late hour. At last Mr. Lytle rose and said, "I am going now, I cannot stay with you any longer," and retired to his room. He was ill then. She says, "How little some of us thought it the last time." After a few days of suffering, about eleven o'clock on the night of November 8th, he fell asleep in Jesus, and rests in the little mission cemetery on the South Compound in Sialkot, where lie the bodies of many native Christians—Mrs. Lydia Martin, and Mrs. Josephine Porter and her children.

Mr. Lytle passed away just one week after the death of Dr. J. P. McKee. How joyful must that meeting on the other shore

have been to these fellow laborers who gave their lives to Christ's cause in India!

Mrs. Lytle and her daughter, Grace, have the sympathy of the whole church in their deep affliction. May God comfort them!

Mr. Lytle has the honor to be the first ordained missionary to die in our field in India. His loss means much to the mission and to the cause of Christ in that needy land. To our human understanding, it seemed that he could not be spared but the work is the Lord's and He took him.

"What I do thou knowest not now; but thou shalt know hereafter."—John 13-7.

Note.

Mrs. Lizzie L. Kantz writes concerning the death of her cousin, Fred Holliquilla, the son of Tullux, one of our Indian elders, who is referred to in Mrs. Speer's article, "A Day's Work in the Indian Mission," as follows:

"It was such a sad time for us all. He and Martha and their baby went up to our place to winter with us because he was not able to do anything any more. He had been sick over a year with consumption, but he never wanted to believe he was going to die, but had hopes of getting well to the last. He was up and around all the time until the last week of his life, and reluctantly went to bed, poor boy, never to get up again.

"His bodily sufferings were terrible and agonizing, but his soul was at peace with Christ and with all mankind. Oh! it was such a beautiful ending of a beautiful life. We had prayers for him night and morning, and he sang and prayed as if he were in good health, and it seemed as if his soul was soaring higher to his heavenly home. He had strength to hold the book and pick out Psalms for us to sing. Just before he got unconscious his face was so illuminated with that heavenly smile as he looked at me before we sang the last song for him. I don't know just what he was thinking about when he looked and smiled at me, but it seems as if I cannot forget it. I went and held him and sang Psalm 25. His favorite piece was 'Lord to Me Compassion Show.'

It seemed to express his every thought, and he would sing it with so much earnestness.

"Dear soul! he was so happy and peaceful

although he was suffering in body. I could write pages on his life and its last days, but I have no more time."

MEXICO.

BY EMMA M. HUNTER, C. del Marz, Mexico.

MEXICO was freed from Spanish dominion in the year 1810, but sixty years of poverty and struggle with the slavery of Romanism passed before they even heard of free conscience and liberty of worship. The reform laws were brought about by Juarez, and now thirty years have passed since a few missionaries began to enter to take away the yoke of spiritual bondage.

Mr. Hunter and I have labored in this city eleven years. Our work is chiefly among the Mexicans. There are a number of races and colors, and much mixture of the Spanish and French with the Aztec. There are also many dialects, but the Spanish language predominates. In the same manner they have imbibed the Spanish customs and politeness, even at the sacrifice of truth. They are too polite to slight one to his face.

But our object in this article shall be to speak chiefly of Roman Catholicism, and of the obstacles and progress of gospel work in Mexico.

As the Inquisition did its work here too, all the inhabitants were forced to receive the Romish baptism. Every man, woman and child is a nominal member of the Roman Catholic church. They were taught from the day they were conquered that the saints come down from heaven and appear in trees and on rocks, and stamp their images, and now there are hundreds of these.

First a man will imagine that he sees, in a certain knot or limb of a tree, something akin to a cross or a person. He cuts it down, takes it to a sculptor or carpenter, and the prophet Isaiah tells us what he does with it. "The carpenter stretcheth out his rule; he marketh it out and with a line he fitteth it with planes, and he marketh it out with the compass and maketh it after the

figure of a man." "He falleth down unto it, and worshipeth it and prayeth unto it and saith, deliver me, for thou art my God." These are called "appeared saints." The owner then fixes it on an altar and places around it some roses and lighted candles. The priest goes and blesses it. Then it is ready to work (lying) miracles.

People from a distance come to pay vows and leave presents for it. Those in one vicinity go to others farther away. Everybody has his favorite. Every city or town or ranche has its *patron* saint, and annually makes a feast in its honor. But these feasts are mere carousals and commerce, with no spiritual benefit or progress. The Guadalupe is the patron of the entire republic, and is said to have appeared in the sixteenth century—in the first years of the Spanish reign. She is believed to be a facsimile of Mary from heaven. She is old and faded and the painter retouches her every two years, and yet she has thousands of dupes, even among those who profess to be intelligent.

Do you think the priest has anything to do with this vain image worship? Why certainly; he blesses every image they take before him for twenty-five cents, and tells them if it doesn't work miracles to take it back with another twenty-five cents and he will bless it again. When he confesses them, he is careful to ask them if they owe any vows to the images and urges them to be true to pay them. That helps to make the church rich.

Oh, we cannot picture to you the boundless custom of image worship. There is a Jesus of oak; a Jesus of willow, of maple, of stone, of plaster-of-paris, of silver and of gold. Of Marys and other miracle working saints there are thousands. The effect of this is, that the Roman Catholics do not

know how to worship without tangible, material things. They have the Bible, it is true, but it is hidden from the people. In their catechisms they have thrown away the Second commandment and divided the Tenth, so as to count ten. Then they have added poisonous traditions and commandments of men. They have filled their churches with images, and we fear God has left them with their images, for He has said "I will not give my glory to graven images nor my praise to creatures." "No idolater can enter into the kingdom of heaven." "Professing themselves to be wise, they became fools and changed the glory of the incorruptible God into an image made like to corruptible man * * * and worshipped and served the creature more than the Creator who is blessed forever, amen." Mary is truly the intercessor, the queen, the lawyer, the refuge and hope of every true Roman Catholic.

The boast of the Roman Catholic church today is that she is one and the same all the world over. Added to this material worship are the same purgatory, masses for the dead, indulgences, confession and pardon through the priests, apparitions of the saints from heaven, and the intercession of Mary and all the saints.

These, all these, are our obstacles to retard the gospel, and besides the universal ignorance, no Sabbath for the service of God, domestic impurity, and like imbedded evils. Do you think it an easy matter for one under these conditions to be changed to a Christian? Oh, I know that the Spirit of God is quick and powerful; but there is much patient, laborious instruction necessary before these people can be convinced that only Jesus Christ gives light and freedom.

MODE OF GOSPEL WORK.

(a.) Our city was very fanatical when we came, and we felt very humble and helpless. Mr. Hunter preached at least six months to his wife and three children, but the windows and street outside were full of hearers. At the close we distributed tracts and invited them to enter the hall next night. We did much private work. Many doors

of the rich people were opened to us through Child's catalogue of flowers; (I ordered the bulbs or seeds which they desired.) Our little girls took an agency for cards, and, not least of all, the good loaf-bread, cakes, preserves, etc., helped in the work. It was necessary to "make friends of the mammon of unrighteousness," but after all "to the poor the gospel is preached." The first believers were severely persecuted, the native minister being twice imprisoned and all of us stoned and spit upon through the windows. But the minister is a fine worker still has and now has an educated son in the ministry, a daughter as teacher, and they are preaching the gospel in two important towns and some sub-stations.

(b.) Miss Neel has been with us six years as an efficient teacher, and last year her sister, Dr. Neel, joined us with her medical work. The school, which began with two ragged tots, numbers thirty-three, and some are from the best families. They all read the Bible and study the catechism, but not all come to church.

(c.) Saturday is beggars' day. At one o'clock we open a great door and pass in seventy-five to the back yard. They sit down on the ground. We (women) sing a Psalm, read from and talk a little on the gospel, and then pray for them in the simplest language possible. They belong to another tribe and dialect, but they also understand the Spanish. We then give a penny to each one, and pass them out again. They are indeed the lame, the blind, the maimed and the halt, in a distressing state of nudity.

(d.) When vacation comes, we help the pastor with his itinerant work. A donkey is brought for each of the women. One is packed with pillows, sheets and blankets. The fixture for a saddle resembles a wee mattress of bagging thrown across, and a piece of rope tied around his mouth is the rein. We all mount in joyous expectation, and the driver starts us off as he would a drove of sheep. Little James is in my lap and bubbling over with fun. On and on we go, down and up the hills and over the stones for fifteen miles. Many a time we

slide down and are helped on again. We arrive at the desired ranche and are cordially received, for these are believers now, though not received into the church. We are hoping to gather in several sheaves here soon if God wills. The little grass covered huts are scattered over the hills, but those who have begun to love the Word are already notified, and as soon as an humble supper is over, they come in and fill up the wee room and the adjoining one. When the few chairs and the benches are full, the others readily sit on the floor on a piece of bagging. Every one seems so eager, and after a long worship, the singing is continued till nearly eleven.

Of course these people are not expected to have beds for visitors; so we spread on the dirt floor a piece of bagging and sheets, and cast our tired bodies down to meditate, while the wee sharp-billed animals were hopping everywhere.

The next day we visit from house to house holding prayer-meetings as often as possible, the women separate from the men. These are the precious hours when the recompense comes; when the Holy Spirit manifests Himself, and the struggling tongues cry out, "O Lord, finish thy work of sanctification begun in our souls!"

In this ranche you could stand in the door and look as far as six miles and see the great spots of red pepper spread out to dry over the sides of the cliffs. But at the dinner table we could see it and feel it too as the large green pods, filled with cottage cheese, were passed around again and again. The young ladies were like roses, and the tears dropped down in spite of all the cold water we drank. We have continued this itinerant work as far as forty miles.

Will Mexico be evangelized? It is a slow work, but we believe a sure work. There are now twelve or more denominations preaching the gospel and (with a single exception) with a beautiful unity of spirit in working. There are sixty ordained missionaries and of Mexican ministers, teachers and helpers, four hundred and seven; six publishing houses which issue fourteen periodicals; value of church and school property, \$885,250. The martyrs are 93 in thirty-eight years. The converts are nearly 20,000 strong, and there are marvellous changes and modifications in the idolatrous customs of the Catholics.

Do not let us be discouraged. Oh, let all of us, everywhere, give to Christ our heart's best gold and frankincense of praise.

EDITORIAL.

"Death, that must come, comes nobly when we give
Our wealth, and life, and all, to make men live."
—Edwin Arnold.

The Christian world was startled and saddened by the tidings of D. L. Moody's death. So much has been written about this eminent man during his life-time, as well as since his removal from earth, that little fresh remains for us to say. How joyous must be the entrance of such a one upon the rest and glory of a better world! The contemplation of his life spent in the service of

God and man may well prove an object lesson both to believer and unbeliever. This was a teacher whom all alike respected—even if they did not give adherence to his doctrines. A prince and a great one has fallen in Israel.

In this connection, it may be proper to mention the Moody Memorial Endowment. We quote from a circular received by the MAGAZINE:

"At a meeting of Mr. Moody's friends held in Northfield on the evening of his funeral

it was resolved that a statement regarding the institutions founded by him be given to the public.

"These institutions are unique in character, and offer an unequalled opportunity for young men and women of limited means to secure an education that will thoroughly equip them for Christian life and service. They consist of the Northfield Seminary and Training School for young women, Mount Hermon School for young men, and the Bible Institute, Chicago. All are incorporated. In brief, therefore, a sum of about \$125,000 is annually required to maintain the work inaugurated by Mr. Moody on the principles successfully pursued for the past twenty years. * * * * *

"The appeal is therefore made now to Mr. Moody's friends throughout the world to contribute, without curtailing their support for current expenses, to a Moody Memorial Endowment, notifying his elder son, W. R. Moody, East Northfield, Massachusetts, of the amount they are moved to give."

In addition, this circular makes the following statement: "The announcement of publication of a number of biographies of D. L. Moody has forced the family to deny that any such will have their authorization or co-operation. Although Mr. Moody was steadfastly opposed to any biographical notices during his life, he knew it could not be avoided after his death, and a few years ago expressed the wish that his elder son, W. R. Moody, should undertake it, in order that many false statements now current might be corrected. * * * * * A briefer biographical sketch will be compiled by his son and issued in the Moody Colportage Library with all possible despatch."

It gives the Magazine Committee a great deal of pleasure to present so full an account of the work among the North American Indians. It is certainly no fault of our missionaries to that race if the readers of the MAGAZINE remain ignorant of the imperative need among these tribes which have such well-founded claims upon the American people. We feel grateful to the friends who have written for our pages upon this topic and we desire to express our thankfulness specially to Mrs. J. C. Alter, who has been at great pains to secure the admirable material which we offer for perusal in

this month's issue. It is earnestly hoped that all these efforts may be rewarded by a greatly augmented sympathy for the Indian and by added interest in the Protestant work for that race.

We have recently had the opportunity of reading several letters from our missionaries in India. We quote a little from some of these in relation to Mr. D. S. Lytle's death, showing the grief of his colleagues at his removal. Miss Josephine Martin writes: "The funeral was held yesterday morning in our school-house, and we had that arranged to hold people to the best advantage. We had a small table covered with a white sheet and tilted up, and the top completely covered with roses. The coffin was set in front of this on small boxes covered with a white sheet. There were two wreaths and two bouquets for the coffin. * * * First, Papa opened with prayer and Mr. Caldwell read the Bible. Then Mr. Scott, Mr. Morrison, Mr. Ballantine, Dr. Ewing and Dr. Youngson spoke. During this time, Dr. Ewing led in Urdu prayer and several Bible Songs were sung. Then Rev. Labhu Mal (who was almost brought up, you might say, by Mr. Lytle and closely associated with him) and Rev. Lazl Din spoke in Urdu and a psalm was sung in Punjabi, and Dr. Barr spoke in Urdu. Then Mr. Holliday closed with prayer. * * * The grave had been lined with white cloth, with flowers at the sides and looked very pretty. All that we could do, we did; but oh! the loss to the mission cannot be estimated."

A private letter written by Mrs. W. T. Anderson, now in this country, has been sent to us for perusal. We select a few sentences: "In the district, Mr. Lytle has been a very successful worker, and he, I suppose, more than many others of those having charge of large districts full of Christians, turned his attention particularly to evangelistic efforts among the heathen, the Lord particularly blessing his efforts, specially among the Mohammedans, stirring up in them an intense spirit of inquiry. A number of conversions of more than ordinary interest among these has resulted already,

and the persecutions borne for the sake of the cross have been reported from time to time. At the time of the wonderful outpouring of God's Holy Spirit, three and a half years ago, Mr. Lytle seemed to be the one who first realized what this might mean if we could best bring this blessing more generally to the people, and he called all his workers, their wives, and as many others as he could, together in tents, etc., at his home to wait for power before beginning their winter's work. And they were not disappointed. Such demonstrations I never saw. Truly, it seemed to be "the day of Pentecost fully come."

The MAGAZINE has received a letter from Mrs. Holliday. We regret that lack of space this month forbids us to insert it all. This is a part, however, of what she writes: "One who spoke at Mr. Lytle's funeral services said, 'Had any one suggested a few days ago at our annual meeting to transfer Mr. Lytle from Pasrur to another station, it would not have been considered for a moment, for he seemed to us to be where he could not be spared. But our Father has transferred him to a higher position where the redeemed do continually serve Him. * * * Mr. Lytle was buried in Sialkot near where so many of our missionaries have laid those near and dear to them. His was the first death on the field from among the ministers of our mission.'"

In this same letter, Mrs. Holliday speaks with pleasure of the safe arrival in India of Miss Mary Martin, and of Rev. J. H. Martin and Rev. J. F. Cummings with the families of the two last named. "Mr. Cummings takes charge of the district left vacant by the death of Mr. Lytle. Mr. Martin goes to Bhera, also Miss Martin."

The medical work of the Christian missionary in foreign lands is one that appeals powerfully to the sympathetic heart. We invite special attention to Mrs. W. J. Reid's letter in the January MAGAZINE with regard to the establishment of a hospital for women and children in Tanta, Egypt. The duty of raising the needed funds for this institution has been taken up by the women of our

church, and should be a special burden upon their hearts. But, as Mrs. Reid tells us, more money will be required than the Women's Board had at first supposed, and, consequently, the whole church is invited to share in supplying the amount needed to establish this work, so humanitarian and so Christian.

The attention of the church is being frequently called to the expected meeting of the Ecumenical Missionary Conference to be held in New York City next April. We have received literature bearing upon this gathering, setting forth its scope and object. The following excerpt will perhaps give our readers a fair idea as to what may be anticipated at this great World-Conference:

THIRD WORLD'S MISSIONARY CONFERENCE,
NEW YORK, APRIL 21-MAY 1, 1900.

The Foreign Missionary Conference which will convene in Carnegie Hall, New York, on the twenty-first of next April, will be the third World's Conference on Foreign Missions ever held, and the first held on the American continent. It will remain in session for ten days, discussing the planting and development of the Christian religion.

The century just closing has marked the greatest era of missionary expansion in the history of the Christian church. A hundred years ago there were but fifteen societies in existence, engaged, directly or indirectly, in the work of foreign missions; today there are three hundred societies carrying the gospel of Christ to the very ends of the earth. Instead of a few scattered outposts, a whole array of workers is occupying the great strategic centers of the world, as well as opening up the dark continents.

In view of this century of unparalleled missionary activity, and the many and important questions growing out of the record of the past and the promise of the future, it is fitting that those to whom God has entrusted the work should marshal their forces, grasp the situation and move on to yet greater conquests for our Lord and King.

The coming Conference promises to be the largest, the most instructive and, in view of the ever widening doors of opportunity, the most important ever held. The friends of the Christian missions on the other side of the Atlantic have most heartily responded to the invitation of the American and Canadian committee. Among these which have already appointed delegates are the London Missionary Society, British and Foreign Bible Society, Church Missionary Society, the Baptist, Presbyterian, Wesleyan and other organizations of England and Ireland and the Established Free and United churches of Scotland. The German so-

cieties will unite in sending a delegation, and the Dutch, Scandinavian and French will be represented. (Among the many distinguished guests invited from abroad, may be mentioned Dr. Warneck, of Germany, the missionary historian; Rev. Francis Goillard, the pioneer of the Zambesi; Rev. N. Wardlaw Thompson, secretary London Missionary Society; the Archbishop of Canterbury; Bishops of London, Calcutta and the Falkland Isles; the Earls of Aberdeen and Harrowby; Lords Kinnaird and Overtoun, as well as missionaries of every denomination from all parts of the world.) There were at the London Conference 1759 delegates, and it is hoped that at least an equal number will be present in New York. * * *

Thoughtful people in England and America are asking what is to be the practical result of such a Conference? What is it expected to accomplish? In brief the ends aimed at may be classed under three heads:

1st. To turn to account the experience of the past for the improvement of the methods of missionary enterprises in the foreign field.

2nd. To utilize acquired experience for the improvement of methods for the home management of Foreign missions.

3rd. To seek the more *entire consecration of the church of God*, in all its members, to the great work committed to it by the Lord.

That foreign missionary work is today a recognized power in the development and building up of nations, no thoughtful person will deny. These "Wider relations of missions" with reference to geography, commerce, diplomacy, science and the relations of missions to governments, will be discussed by able men from England, Germany and the United States.

A glimpse of the proposed progress will show other important questions to be considered. the various kinds of direct missionary work, such as evangelistic, educational, medical and philanthropic and kindred practical themes. The administrative problems, home work for foreign missions, will be thoughtfully treated. Mission fields the world over will be surveyed and the century will be reviewed, showing the superintending Providence of God and the effect of mission work on social progress and the peace of the world. In these days the need of unity and co-operation is felt to be of increased importance, the principles and application of comity and the division and re-adjustment of fields will be considered and testimony given of its practical results.

During the last quarter of a century woman's work has come to the front. It will be presented and discussed along practically the same line of the general work of missions, and by women whose records of service, either in the home board and societies or as missionaries on the field, have made them authorities on the subject.

The wonderful missionary movements among the students and other young people, which have

also marked the close of this century, will be brought into prominence, in their significance and possibilities as well as the responsibility of the church and missionary societies toward them.

Earnest prayer is desired from all Christians that this gathering may not be simply a piece of fine machinery, but an assembly filled with the spirit of God and destined to send forth influences for good to all the ends of the earth.

From the Henderson Normal Institute comes a request, and the same will certainly apply to other mission stations in the South as well, that all packages sent should have on them the names of the consignors in addition to the names of the consignees. This care would enable the latter more readily to trace missing consignments and also to identify the packages and return answers to the kind donors intelligently and promptly. We trust that friends may realize the advantages of this request and act accordingly.

Important Notices to Missionary Societies.

The Thank-offering service for 1900 will be ready to send out about February 1st. Sample copies will be mailed with the "Annual Letter" to the presidents of all women's missionary societies as soon as published.

The Women's Board will be glad to supply mission congregations *free of cost* with past years' services, *if ordered*, as long as they last. The titles of these services are: The Crown of Thanksgiving (1899); The Feast of Thanksgiving (1898); The Spirit of Thanksgiving (1897).

It is earnestly hoped that the Thank-offering services of this closing year of the century will be participated in by the congregations throughout the entire church, and that a larger offering for missions will be given into the Lord's treasury in March of this year than ever before.

MRS. MARY CLOKEY PORTER,
Thank-offering Secretary.

Send orders for supplies to above, care of
J. J. PORTER & Co., 920 Penn Ave., Pittsburgh, Pa.

Attention is called to the change of Mrs.

Mary Clokey Porter's address. It is now 15 Marshall Avenue Allegheny, Pa. *Orders for Thank-offering supplies*, however, should be sent in care of J. J. PORTER & Co., 920 Penn avenue, Pittsburg, Pa.

Notice.

The success of the Juniors' missionary magazine during the first year of its existence has been beyond our expectations, and the prompt and liberal response to our appeal for renewal (over 2000 orders during the last three weeks in December) led us to believe that our old subscribers will return to us again with many new ones. For this reason we ventured to print 5000 copies of the January number. 4000 of these have been sent out and orders are coming in every day. Those wishing the January number should not delay, but send orders at once.

MRS. N. WYLIE STEVENSON, Bus. Mgr.
2500 Perryville Ave. Allegheny, Pa.

BOOK REVIEW.

ONE HUNDRED GIRLS OF INDIA. By Miss MARY J. CAMPBELL.

This little volume may be obtained for the sum of twenty-five cents from Rev. W. J. Buchanan, Columbus, Ohio. It purports to give an account of daily life in the United Presbyterian Girls' Boarding School established at Sialkot, India, where Miss Campbell has been employed as a missionary teacher. The author is familiar, both by name and face, to many in our church, having only recently returned after a furlough to her work. The book is excellent in its execution, and the binding of stiff paper is quite attractive. The literary style is simple and lucid. We can but feel that it is written by one whose soul is on fire with love for these girls rescued from heathendom or Mohammedanism. Miss Campbell's eager longing seems to be that people may see with her eyes and feel with her heart all the great need of poor women in a land where the Christian light does not yet shine widely. We may say emphatically that she has told her story well, and that the volume is destined to do good, specially among the young. Even comparatively

small children can apprehend the story and the need, while those who are older shall not find puerile this account of girls in India. Special reference is made in this book to the cruel fate of heathen women, to the revival in India some time ago, and to the matter of self-support. Perhaps fully as touching passages as occur in the book are those which tell how these far-off children offered prayer for the people in America who had sent the gospel to India, and how they were moved on hearing of the hardships of some orphans in the United States, voluntarily to send their trifle of spending money to help the little ones over here. Miss Campbell's book is intended to appeal to the emotions as well as to the intelligence. She has succeeded in attaining both aims.

M. H. W.



**Facts on
Mexico**

—AND—

**Nor. American
Indians.**

BY MRS. MARY CLOKEY PORTER.

The population of Mexico is estimated at about 11,000,000. Of this number 4,000,000 are of pure Indian blood, 5,000,000 of mixed blood, and the remaining 2,000,000 are of Spanish and Caucasian descent.

**

With but one fifth of the territory, Mexico has one sixth of the population of the United States.

**

The original Toltecs, as also the Aztecs, who came later into Mexico, were pagans and idolaters of the most degraded type.

**

The annual offering of from twenty to thirty thousand human sacrifices to their deities formed the principal part of their worship.

**

After the Spanish conquest in 1521, the idolatry of Rome was grafted upon the pag-

anism of Mexico, and for three long dark centuries she was under the cruel dominion of the Papal power. Under the cloud of religion the people were robbed, until three fourths of their wealth, and one third of the land were in the hands of the clergy of Rome.

**

The new republican government under President Diaz is the ally of reform, to an extent even of evangelization. In the principal cities monasteries and many other once sacred buildings have been converted into secular purposes.

**

The great palace of the Inquisition has been turned into a medical school; convents into law schools, and Catholic churches into Protestant chapels.

**

Ecclesiastical property has been appropriated to educational purposes; thousands of schools have been established, and the general trend of events is in the direction of a higher, nobler, better life for the Mexican people.

**

When war broke out in 1846 between the United States and Mexico, agents of the American Bible Society followed the invading army, and thus the gospel was first carried into Mexico.

**

The pioneer missionary was Miss Melinda Rankin, a devoted Christian school teacher from New England, who, in 1852, opened a school for Mexican girls and boys in Brownsville, Texas, just opposite the town of Matamoros in Mexico.

**

To carry Bibles into Mexico was in direct violation of the laws of the country, but Miss Rankin improved every opportunity, and during the fourteen years of labor against cruel persecution and discouragements, before she was permitted to cross over the border line of that country, she sent hundreds of Bibles and thousands of tracts, even far into the interior, which were furnished her by the American Bible and Tract Society.

**

In 1866 Miss Rankin crossed over into Mexico, and through her efforts the first Protestant mission church was established in the city of Monterey.

**

Zacatecas, some 300 miles distant from Monterey, was selected as a second center of gospel influence, and in two years a church was built by the Mexican converts which, in 1872, with 170 members was placed under the care of the Presbyterian Board of Miss-

ions of the United States.

**

At present, nine different denominational societies are supporting missionaries and schools in Mexico, viz.; American Board, Southern Baptist, Society of Friends, Methodist Episcopal (North and South), Cumberland Presbyterian, and Associate Reformed Presbyterian (South.)

**

In the last quarter century the Methodist church has expended \$1,500,000 on mission work in Mexico. Fifty-one missionaries were employed, and the results show 125 congregations, 4,694 members, 2,876 scholars in Sabbath-schools and 4,056 in day schools.

**

The native church (Methodist) last year raised \$22,043 for all purposes, about one fourth of the amount annually expended in the mission.

**

Wherever a mission has been established, there is an abundant evidence of the willingness of the people to be taught, but the lost ones still outnumber the saved ones by five hundred to one. This proposition speaks to every Christian in America—"Mexico is not yet converted to Christianity."

**

Our duty to Mexico—what is it? Her nearness to our doors; the protection she guarantees to those who bring her the Truth her ignorance of the blessed Bible; her many forms of idolatry still practiced in the name of religion, declare plainly that one heaven-imposed duty to the perishing of our sister republic is to give them speedily the gospel of Jesus Christ.

**

In Mexico there are 12 denominations at work, represented by 70 missionaries, 185 foreign workers, and 540 native workers, with 600 congregations, and 16,000 members.

**

The American Bible Society employs 30 colporteurs.

**

There are 100 senior Christian Endeavor societies and 35 Junior societies organized. Two national conventions have been held, at one of which there were 170 delegates from different parts of Mexico.

NORTH AMERICAN INDIANS.

The Indians originally possessed vague notions of a Great Spirit and of "happy hunting grounds" hereafter, but their forms of worship were crude and their ideas of religion and morality undefined and loose.

At the present time there are about 256,000 Indians, exclusive of the native inhabitants of Alaska. Of these one half are in "citizen's dress" or, at least are partly civilized.

**

They live in almost every state and territory, the largest numbers being found as follows: Indian Territory, 67,000; Arizona, 38,000; Dakotas, 27,000; Oklahoma, 12,000; New Mexico, 10,000; Minnesota, 7,500; New York, 5,000.

**

The government of the United States maintains schools of different grades, secular and industrial, in which over 23,000 youths are being instructed. For their support it makes an appropriation last year of \$2,638,390.

**

The Indian school at Carlisle, Pa., shows an enrollment of nearly 800 boys and girls, representing 74 tribes.

**

The total enrollment of pupils in Indian schools the past year was 24,004, with an average attendance of 19,671.

**

Previous to the nineteenth century mission work among the Indians was very limited.

**

In 1741 the first missionary was sent to carry the gospel to the Indians on Long island, New York. The preaching and missionary efforts from the beginning bore fruit in the conversion of souls.

**

In 1743 the celebrated Brainerd brothers, David and John, became missionaries to the Indians in Connecticut and New Jersey.

**

In 1751 the Synod of New York (Presbyterian) "enjoined" all churches to take collections for sending missionaries to the Delaware and neighboring tribes.

**

During the Indian war, which broke out in 1775, all missionary effort was necessarily stopped and missionaries were compelled to seek safety in the white settlements.

**

Under the inspiration of the great revival which swept over the United States at the beginning of the nineteenth century, a new impetus was given to missions among the Indians.

Until 1838 a large portion of the mission work carried on by the Christians of America was through the American Board. From that date denominational societies began their efforts in behalf of the tribes east and west of the Mississippi. Strong, active churches are now found in Indian Territory, Idaho, Dakota and elsewhere. Thousands of Indians are living noble Christian lives. Some of their ministers are eloquent, able, godly men, and conversions among the young are frequent; yet there are less than 20,000 communicants in the entire native church.

**

Over 40,000 have not yet heard the gospel message, and more than twice that number are under the teaching of the Roman Catholics.

**

Few of the older Indians can speak English or read or write, but most of those under 35 years of age have some knowledge of the rudimentary branches.

**

The women of the United Presbyterian church support mission work on the Warm Springs reservation in Oregon.

**

Nearly one thousand Indians belong to this reservation which represent three distinct tribes—the Warm Springs, Wascos and Pintes.

**

All are exceedingly poor, receiving no annuity from the government, and each year many are obliged for months to subsist on roots.

**

The agency church, composed chiefly of Wascos, is 80 miles from the nearest railroad point, and enrolls a present membership of one hundred and thirty-eight.

**

Twenty miles north of the agency, at Simnasho mission work is being carried on, also ten miles south of the agency at the home of about seventy Pintes and several Wasco families.

**

Since 1874, when the first congregation was organized through the faithful efforts of Captain John Smith, a U. S. Indian agent five missionaries with their wives and two women Bible readers have been supported by the United Presbyterian church.

March Program for Missionary Societies.**ITALY.**

1. Italy, its extent, population, natural features.
2. The condition of Italy when Roman Catholic control was at its height.
3. How was the temporal power of the Pope in Italy abolished?
4. The story of the Waldenses.
5. Protestant agencies now at work in Italy.
6. Difficulties in the way of the evangelization of Italy:

M. H. W.

THE RELATION OF MONEY TO GOD'S KINGDOM.

Short papers or talks on the following:

1. Great power of money. Though a spiritual kingdom, its Divine Author has ruled that it shall be maintained and extended by means of the pecuniary contributions of His people.
2. Manner of Giving—proportionate, systematic, cheerful, voluntary, self-sacrificing, generous.
3. Motive—Love for Him who was an example

of perfect liberality, who became poor that we might be rich.

4. Why are not the gifts of Christians more in proportion to their ability?

5. Danger of substituting the law of custom for the law of God, making the contributions of others our standard instead of saying, Lord, what wilt Thou have me to do?

6. Blessings from a faithful discharge of duty. Psalm 134, 1-2 C. P. M. Psalm 116, 10-11 L. M. Psalm 75, 1 C. M.

Reading—Exodus, xxxv, 20-35 inc. Exodus, xxxvi, 1-7 inc. II Corinthians viii.

Prayer—for growth in liberality; that much may be done during the year 1900 to hasten the coming of the Kingdom of our Lord.

References—"Money and the Kingdom." Chap. xiv, Dr. Strong's "Our Country."

Leaflets—"Is All Your Income Your Own?" "Reflex Influence of Giving." "Christians Should Give the Tithe." "Faith in the Unseen in Giving." "Giving Alphabet" in January Magazine 1898.

S. C. P.

STUDIES FOR 1900

March—Italy. The Relation of Money to God's Kingdom.

April—Egypt. Missionary Literature, its Usefulness and the Way to Employ It.

May—Japan. Missionary Conferences, Their Importance.

June—China. Messages from the West. The Mormon Question.

July—France. Results of the Year's Work.

August—Burma. The Mountain Whites.

September—Korea. The Stranger Within our

Gates.

October—Persia. Temperance.

November—The New Hebrides. The Sandwich Islands. The Work Among the Freedmen.

December—South America. Missionary Motives.

Attention is called to the double topics of study. A country is assigned for special consideration, as well as some subject of general interest.

FOREIGN NEWS BUDGET.**Egypt.**

Miss Anna Y. Thompson writes of a visit to Assouan:

Assouan has for some time been a place of importance being a county seat; it is especially important now by being under military rule, and having an English commandant. It has pleased me much to hear the native people say he was a very good man, for besides being a representative of a Christian nation, he is related to one of the secretaries of the English Church Missionary Society.

The Sirdar has taken some pride in improving the appearance of the city. There is a broad promenade along the river bank, and most of the houses are modern and color-washed. The northern end of the island, Elephantine, is now ornamented by a fine new hotel; also there is another very large hotel near the English church (Episcopalian) which is on a hill to the south of the town. Farther south are the extensive works connected with the reservoir, where thousands of men are working, and little yellow colored towns have sprung up to accommodate the laborers. It is gratifying that the men do not work on Sabbath, but at the same time there are others in Assouan who do have much extra work that day. One young man in the post-office told me that the hardest work of the week to

him was on Sabbath, because these men would come in to mail letters, and send money, etc. This great reservoir is certainly a wonderful work, constructed, as it is, of fine granite, cut from the quarries, or hills, or islands scattered about.

Assouan is partly built over granite rocks, which project frequently along the streets, and which help to make the heat so great in summer. Not unfrequently one sees a door step made of a piece of this granite, carved with hieroglyphics. The houses, however, are mostly made of unburnt brick floored with burnt brick. In many cases the ceilings are arched with brick, partly because wood is expensive, but more especially because worms often destroy the woodwork of the houses. Our church property there is rather high on the hill, not far from the houses of most of the members, all of whom we visited. The boys' school, during the week, occupies the room used for the men on Sabbath, consequently the seats and walls show some traces of ink. The women's audience-room is a screened off gallery, which allows the women to hear very well, but only a few of those present can see the preacher and these have to lean close to the lattice work to see him.

On the Sabbath of our visit four men were received into church membership, three of whom had spent some years in the Soudan. The present preacher is Mr. Moosa, who with his wife is much

beloved, and the people are wishing to be organized into a congregation, so that they may call him pastor. He and his wife are still warm in their praises of their friends in America. Dr. and Mrs. Murch and Jimmie were everywhere cordially received, and were begged to remain longer, and to come oftener.

After the evening service we had quite a conversation with a young Mohammedan barber, who knows considerable about the Christian religion, and he frequently attends the services. He said there are many Moslems who know the truth of the Christian religion but fear to profess it, lest they lose their office or position.

This Sabbath was a holiday in all the government offices, because of the death of the Khalifa, over which there was general rejoicing that one who for so long had brought death or bondage to the people, as well as desolation to the country, had at last been called to his account.

Mrs. Dr. McLaughlin, of Asyut, writes:

The month of November in this part of Egypt is delightful. It is neither too cold nor too hot. The land is covered with the various crops and looks pretty and green. Although this is a bad year on account of the extremely low Nile, yet there seems to be a great deal of farming going on. We have reason to be particularly happy in Asyut because of the good health existing among the missionaries, the best for several years, for which we are thank-

ful to God.

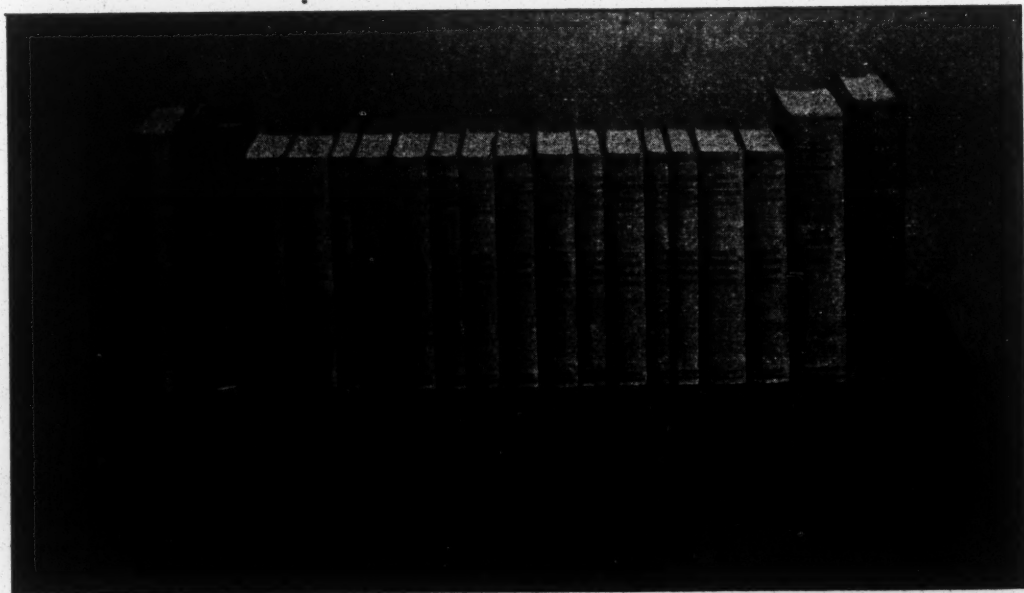
All are especially busy at this time because the school-year is nearing its end. It is the custom here at this season for the missionaries to entertain the native teachers and others of the college; so the housewives are unusually busy. The teachers are also busy planning and preparing for the "dreaded examinations." The pupils are doing all they can to secure the highest grades possible, and sometimes it is by foul as well as by fair means; but the most of them are good students.

Our Thanksgiving dinner is taken by turns among the mission homes. This year we are to be entertained at Dr. Alexander's, although they were the good angels last year. They wished it this way because they hope to be in the home-land next year.

The work is moving along nicely in all departments. I trust the day is not far distant when Asyut may have the blessing of a special zenana worker, which is so much needed here. There has been none since Miss McKeown left, and she is not yet forgotten by the people. The other workers are doing all they can, but they can't fill the place of a special worker.

We are all very happy to know that Dr. Henry is receiving such good response to his call for money to build a new hospital in Asyut. This hospital will be a great blessing to the people of Upper Egypt and a help in the extension of Christian work.

YOUNG PEOPLE'S DEPARTMENT.



Young People's Missionary Library.

Missionary Libraries, in General and in Particular.

Has your society a missionary library? That is, have you a little collection of books that contain missionary information which

the leader may use in preparing for the meeting, and that have bright missionary stories which the Juniors themselves may read? If so, and if you are using your books, you are favored. It is one purpose

of this article to show some of the advantages of such a library.

A good collection of missionary books will be of use in at least two ways. It will aid the leader in getting ready for meetings. To lead a Junior meeting is no light task, for it demands that the leader know much about her subject, and that she be able to talk brightly and at some length upon it. As a missionary topic comes once each month, the leader must have facts for her meeting—fresh interesting facts. She must have definite conceptions of the field, persons or work that is under discussion, and she must have materials in such abundance that after she has rejected what is unsuitable for her use, there will be enough to make a good presentation of her theme. In order to do these things she must, in most cases, have access to books where the facts are stored. Hence a library will be of use to your leader.

But missionary books will be of advantage to the Juniors themselves as well. These are to be trained along missionary lines and taught the principles and practice of missions. They are to be given the same fresh, true conceptions of the missionary and his work that the leader already has, and, as far as possible, to be filled with enthusiasm for missions. Part of this work can be accomplished by the missionary meeting, but much more can be done if they are allowed to take home bright books which will preserve and deepen impressions already made. So a library will be of use to Juniors themselves as well.

Now the Young People's Missionary Library has been arranged to fill a need similar to that which most Junior societies have, and which many Junior leaders have felt. Not a need of Juniors, perhaps, for the books were selected with primary reference to readers a few years older. Yet much of its matter will be read and enjoyed by persons not over fifteen years of age.

This library pleads several advantages.

It contains the three United Presbyterian books—Dr. Watson's on Egypt, and Dr. Gordon's and Dr. Stewart's on India. This is an advantage, for these books make up al-

most all the literature, in permanent form, on our own missions. The bulk of it, however, is a set of sixteen volumes, in uniform cloth binding, known as the Student Missionary Campaign Library—a library endorsed by Presbyterian, Methodist, Baptist and Congregational boards, and one of which more than 2000 sets have already been sold.

It contains some of the best missionary literature that has yet appeared. "The Story of Paton," edited by his brother; "In the Tiger Jungle," by Jacob Chamberlain; "John Kenneth MacKenzie"; "MacKay of Nganda," by his sister; "The Chinese Slave Girl"; "Oowikapun," by Edgerton R. Young, are among its volumes.

It contains much that will be useful to leaders. The report of the Student Volunteer Convention, Cleveland, '98, is a mine of information upon almost every land and phase of work. "Missionary Expansion since the Reformation" is one of the best concise histories of missions that has yet been written. And it contains much more that is most readable. Six of its volumes are in narrative form, four of these being fiction with historic bases, and four besides are biographies. Moreover its books cover almost all of the prominent mission fields.

Aside from those volumes which cover mission fields in general, China, Mongolia, India, Persia, Africa, Mexico, and the New Hebrides receive at least one volume each.

These are a few of the things that may be said of this library. One of the latest words of commendation comes from a leader in Junior work who writes: "I am so much pleased with the one I bought for my own use that I am anxious for each Junior missionary society to own at least one library."

Think the matter over; learn what you can from those who are using the books; and we trust that you will come to the conclusion that you desire and will purchase a missionary library. For further information address the Missionary Library Committee, 133 North Ave., Allegheny, Pa.

J. H. MORTON.

Junior Leaders will find some valuable

material in "The Students Missionary Appeal" (one of the books of the Missionary Library) on the subjects for March—*Italy*, its needs, page 297; *money*, its nature and power, page 113-118.

D. M. DAVIS.

The Honest Indian.

BY EGERTON R. YOUNG, missionary among the Indians of the northwest.

Years ago the missionaries living in the northern part of what were then known as the Hudson Bay territories, were often so remote from civilization that they were obliged to depend principally on fish and game for their livelihood. Hence, in times of scarcity, they welcomed the arrival of a hunter who came in with plenty of game.

One cold, wintry day, a man of this description made his appearance at our mission home. He was a fine, stalwart Indian, and, in the quiet way of his people, came into our kitchen without knocking. Unstrapping from his back a fine haunch of venison, he threw it down upon the table. As our supplies of food were very limited at the time—for we were averaging hardly more than two good meals a day—I was glad to see this welcome addition; and so, after I had cordially greeted him, I said:

"What shall I give you for this venison?"

"I want nothing for it, as it belongs to you," was his answer.

"You must be mistaken," I replied, "as I never saw you before, and have had no dealings with you."

"Oh, but it does belong to you, and I want nothing more for it," he insisted.

"Excuse me," I said, "but you *must* let me pay you for it. We are very glad to get it, as there is little food in the house; but we have a rule here, that we pay the Indians for everything we get from them."

The reason we had come to this determination was because we had found by rather dear experience—as we presume other missionaries on similar fields have—that the natives have an idea the missionary is rich, or that he is backed up by wealthy churches and, with unlimited resources at his disposal, is able to make large gifts in return for lesser ones received. A few rabbits, or

a brace of ducks would be given with great politeness to the missionary or his wife. Then the donor, often accompanied by his wife and several children, would remain to dinner, and, in all probability, eat the greater part of the gift. Of course they must be asked to supper—and they had glorious appetites. Judging from some past experiences, I was fearful that if I accepted it as a present, it would about bankrupt me. So I again said to him:

"You must let me pay you for this."

"No, no," he energetically replied. "I take no pay. It belongs to you."

"How do you make that out?" I inquired, more perplexed than ever.

Then he proceeded to give me his explanation, which deeply interested me, and which will also, I am sure, interest my readers.

First, he began by asking me a few question:

"Did you make a trip with your guide and dog drivers to Burntwood river last winter?"

"Yes, I did," was my answer.

"And were your dog-sleds not heavily loaded?"

"Yes," I replied.

"And was there not a heavy fall of snow followed by a blizzard, which as you had no trail through the deep snow, made it very difficult traveling?"

"Quite true," I replied for all had happened just as he was describing it.

"And did you not at a certain place make a *cache* of some of your pemmican and other heavy things, so as to lighten your loads, that your dogs might make better time?"

"Yes," I answered, for well did I remember that long journey, and the fearful storm which made traveling through the trackless forest almost impossible.

I had gone on a journey of several hundreds of miles to carry the Gospel to some Indians who were still in the darkness of paganism. I traveled with sixteen dogs and four Indian companions, and there was not the least vestige of a road.

While endeavoring to push on as rapidly as possible, we were assailed by a fierce

storm. The snowfall was so great that, with our heavy loads, speedy progress was an utter impossibility. We found that we must either lighten our loads, or be content to lose much valuable time on the way. After talking it over with my Indians, we decided on the former course, and so a *cache* was made. A number of the heavier articles were tied up in a large blankets, some saplings bent down by the stalwart men, and the bundles fastened in their tops. When let go, the young trees sprang up and thus held their loads so far above the ground, that they were safe from the prowling wolves or wolverines.

While we were thus engaged in our missionary duties, blizzards were raging through the cold northland; so that when we began the long home journey we discovered but few traces of the trail which our snow shoes and dog-trains had made not very long before. However, my guide was very clever, and my splendid dogs most sagacious, so we traveled home most of the way on the same route, even though the original path was deeply buried by the snow.

The strong arms of my Indians soon bent down the saplings, untied the bundles and consigned them to the different dog-sleds. To my surprise I observed that at one of the bundles—the heaviest article in which had been a piece of pemmican weighing perhaps fifty or sixty pounds—my men were talking and gesticulating most earnestly. In answer to my inquiries, they said that that bundle had been taken down during our absence, and a piece of pemmican had been cut off and taken away.

"Nonsense!" I replied. "You are surely mistaken. It looks to me just as it was when we put it up. And then there was not the vestige of a track here when we returned."

However, in spite of my protestations my men were confident that some pemmican had been taken by a stranger, and that the blizzard had covered up the tracks.

Months later, along came this strange Indian with the venison and his story, which we will now let him finish:

"I was out hunting in those forests

through which you passed; 'or they are my hunting grounds. I found the trail of a moose, and for a long time I followed it up, but did not succeed in getting a shot. I had poor success on that hunting trip. Shooting nothing for some days, I became very hungry. While pushing along through the woods, I came across your trail and saw your *cache*. So when I saw it was the missionary's *cache*, the friend of the Indian, I was glad, and I said to myself, If he were here and knew that I was hungry he would say: 'Help yourself.'—and that was just what I did. I pulled down a sapling, and opening the bundle, cut off a piece of pemmican—just enough to make me feel comfortable under my belt until I could reach my wigwam, far away. Then I tied up the bundle, fastened it in the treetop, and let it swing up again. And now I have brought you this venison, to pay you for the pemmican which I took."

Honest man! He had carried the haunch of venison on his back a distance of sixty miles.

Of course I was delighted, and while complimenting him for his honesty, inquired how he knew that it was my party that had made the *cache*, rather than a party of Indian hunters.

Without any hesitancy he replied: "O, I saw your snow-shoe track in the snow."

"Impossible!" I answered; "for the snow shoes used by the whole party were made by Sandy, my Indian boy, and were all of one pattern."

"That no matter," he answered, while his eyes twinkled with amusement. "Snow shoes all right, but I saw your tracks all the time. When Indian walk, he walk with toes in; when white man walk, he walk with toes out. So I saw where the missionary made tracks all the time."

We all voted him a clever, as well as an honest Indian, and rejoiced that under the faithful teachings of another missionary this red Indian of the forest had been so grounded in the lessons of the Sermon on the Mount.—*The Young Folks Missionary*.

Blanks for Junior Societies.

Junior societies, by the time the magazine reaches you blanks for the annual report of your societies will be sent out. We send them earlier than usual in order that you may have plenty of time and with the hope that societies will be prompt in returning the reports at the time specified. The last annual reports of your Junior secretaries were far from being a true statement of the condition of the work, as ten presbyterial secretaries failed to send their reports on time. Some of these came after the annual convention. What can I say to emphasize the importance of these reports and the necessity of pestering the superintendents until you get them? We hope none of our secretaries are at fault; but if they are, will the superintendents please remind them by postal card or letter that the blank for annual report has not reached them?

A WORD TO SUPERINTENDENTS.

It is nearing the time when you will be asked to make a report of the year's work in your society. Have you contributed to the

special work for Juniors—endowing a child's bed in the proposed new hospital for women and children at Tanta, Egypt?

Are you planning for a Thank-offering from your Juniors in April, and have you ordered the Junior boxes? They are so pretty this year every Junior will want one when he sees them. Have you sent a box of clothing to any of our needy mission stations, a work the Juniors like so well? If not, do so now. Have you a Cradle Roll circle in connection with your society? If not, I will be pleased to send you directions how to organize one. Have you made any special effort to add to your membership this year? The report will ask for the number of new members. Is the Juniors' Magazine taken in your society? No Junior can afford to do without the Juniors' missionary paper of his own church. It is filled with stories and news from our own missionaries.

Think over these questions and try to answer all of them in the affirmative in your annual report.

JUNIOR SECRETARY,
2500 Perrysville Ave., Allegheny, Pa.

REPORTS, ETC.

Board of Directors.

January 2nd, 1900. The usual devotional service was observed.

The Thank-offering secretary gave report and was authorized to prepare a new Thank-offering service.

The Junior secretary gave report consisting of an extended correspondence with Junior workers.

Business manager of Juniors' Missionary Magazine reported total number subscribers for last year, 6261; present list, 3486. Action was taken that subscriptions shall begin quarterly rather than semi-annually.

The following resolution of thanks was adopted: That the hearty thanks of our Board be extended to the Committee in charge of our Juniors' Magazine for the faithful and energetic manner in which it has performed its arduous duty during the past year. It has reported to the women of our church the unique experience of estab-

lishing and publishing a new periodical for a whole year, purchasing all the plates used and closing with all bills paid and the handsome cash balance of \$87.89.

The Foreign secretary reported numerous letters from missionaries in the field. Grant was made for purchase of suitable property for the hospital at Tanta, Egypt.

The report of Church Extension and Parsonage secretary shows that much correspondence has been required relating to her department although no new applications have been made.

The Home secretary received application for three new missionaries and reports from Seattle, Moline, Miss Speer and Miss Thompson of Chicago.

The Freedmen's secretary received reports from all the stations under care of the Board.

Treasurer reported December receipts, \$7683.87; disbursed, 4928.36.

M. JENNIE STEVENSON, Sec'y.

Miss Jane Mitchell.

The W. M. S. of Stamford, U. P. church, New York, would place on record a token of their love and esteem for Miss Jane Mitchell, whom the Master called home at the close of Thanksgiving day.

We have lost an honored, conscientious and faithful member. May we learn from her consistent life and cheerful submission to her Father's will, to be also ready.

The members of this society extend deepest sympathy to the loved ones, in the shadow of whose affliction we cannot but forget our own and commend them to the Saviour in whom she trusted.

COM.

Mrs. Helen Wall McClure.

A tribute of love from the Women's Missionary Society of the United Presbyterian church of Wheeling, W. Va., to the memory of the late Mrs. Helen Wall McClure, wife of our aged pastor, Rev. J. T. McClure, D. D.

It has pleased our Heavenly Father to call from our midst a beloved member, one whose cheerful, quiet and unassuming Christian character endeared her to all who knew her.

Although not able, by reason of affliction for several years, to attend our meetings, yet her heart was with us, and she was ever ready and willing to aid in every good work.

Her work on earth is ended, and we miss her presence with us; but the influence of her consistent life will long be felt by us all.

We extend our sincere sympathy to the sorely bereaved husband and children, and commend them to Him who saith, "I will never leave thee, nor forsake thee."

Resolved, That a copy of this tribute be given to the bereaved family, that they be published in the Women's Missionary Magazine, and recorded in the minutes of the society.

MRS. JAS. H. LITTELL,
MISS MARY N. DICKEY,
MISS MARTHA HARE. } COM.

Mrs. Julia A. Gordon.

A tribute of love and respect from the W. G. M. S. of Coila, N. Y., U. P. church, to the memory of Mrs. Julia A. Gordon, the wife of our loved pastor, who was with us for forty years.

Our society has lost a member active, diligent and systematic in every cause and work; a wise counsellor whose heart went out in strong loving response to the Master's call for help. Although an invalid, confined to her room for many years, she aided and assisted our society in its work by her thoughtful, ready spirit, quick to see and understand the way to meet every demand.

For years she was a faithful teacher in the Sabbath-school, educating her scholars to take her place, and impart to others a deep, intelligent knowledge of the Bible.

She was brilliant in intellect, cultured and refined in mind, strong and steadfast in her faith in God and in His Holy Word.

We extend our sympathy to the daughter, the only remaining member of the family; to her many friends, and to those with whom she has labored and from whom she has received so many testimonials for interest in the work in which they were engaged.

MISS GRACE BEATTIE,
MISS SARAH J. ARNOTT,
MISS ISABELLA B. MCCLELLAND. } COM.

Miss Jessie M. King.

The W. M. S. of Coila, N. Y., and the members of the Sabbath-school class offer this tribute to the memory of Miss Jessie M. King.

In our missionary society, of which she was

treasurer, we miss her much. She was faithful and earnest, wise in counsel, and ready for every good work. Her death brings to the members of her class a sense of personal sorrow.

Resolved, That while we lovingly cherish her memory, we strive to emulate the example of earnest faithfulness in the Master's service.

Resolved, That in the midst of sorrow there is reason to rejoice for the grace that sustained her under severe and protracted bodily suffering, enabling her to be sweetly patient and cheerful even till the end came.

Resolved, That we tender our sympathy to the members of the bereaved household, commending them to the sympathizing Saviour and to the words of inspiration, "Blessed are the dead which die in the Lord, that they may rest from their labors and their works do follow them."

MRS. M. A. HUNT,
MRS. ANNA M. GALLOWAY,
MISS ADAH J. McMILLAN. } COM.

Mrs. Jane McKittrick Wilkin.

The W. M. S. of Olathe, Kan., wish to offer a tribute of affection to the memory of Mrs. Jane McKittrick Wilkin, the member of our society who was spared 87 years.

She was with us eight years; we loved her much and profited by her many Christian graces—patience in pain and weakness, charity and discretion.

She sang of the tender mercy and loving kindness of the Lord here and is among the crowned ones singing eternal praises to the Redeemer.

COM.

Mrs. Eliza Lindsay.

The W. M. S. of the Salineville, O. congregation, wish to place on record a tribute of love and affection to the memory of Mrs. Eliza Lindsay, who passed from death into life Sept. 17, '99, at the age of 88 years.

Her beautiful, unselfish life endeared her to all who knew her. She was ready when the Master came to take her to Himself and we can cheerfully say, "Thy will be done," knowing that what is our loss is her eternal gain; and that she has gone before to await the coming of loved ones in that heavenly home where "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away."

May we all hear the voice of the Master saying unto us, "Be ye also ready for in such a time as ye know not the Son of Man cometh."

MRS. S. P. BARACKMAN,
MRS. EVA THOMPSON,
MRS. LIZZIE BUNN. } COM.

Mrs. Maria Bigger White.

With feelings of deepest sorrow we record the death of Mrs. Maria Bigger White, one of the oldest and most highly respected members of the Woman's Missionary Society, of Sugar Creek, Ohio. After a long illness she sweetly fell "asleep in Jesus" Sept. 22d, '99, in her 83d year.

Mrs. White was a woman of no ordinary character—a happy combination of Martha and Mary. She loved the house of God, never being absent from its services unless providentially hindered. The Bible was her constant companion, and secret prayer her habitual custom. Her home was the "Preacher's Home," and many, throughout the church, will recall her unselfish attention.

In time of trouble, among her neighbors, she was as an angel of mercy. Her death could be compared to her life, one of trust and peace. During her illness she manifested to her family and many

friends that the Lord is able to comfort and sustain his children in their most trying experiences.

From the first of her sickness she believed it would be her last and made every arrangement for her burial. Commending her family to the care of her Saviour, she patiently awaited the Master's call.

To the family, consisting of one son and three daughters, we extend our deepest sympathy and commend them to Him who has said, "As one whom his mother comforteth, so will I comfort you."

MRS. MARV McCONNELL,
MRS. CATHERINE PRUGH, } COM.
MRS. MARTHA BRADFORD.

Mrs. Alexander Dill.

The L. M. S. of Eskridge, Kan., U. P. congregation wish to express their love and esteem for Mrs. Alexander Dill, who entered into rest Oct. 17, '99.

Mrs. Dill had been in feeble health for some months, but none of us thought the end was so near. She just slipped away from her earthly to her heavenly home. She fell asleep in Jesus. "They that sleep in Jesus will God bring with Him."

Mrs. Dill was one of our charter members. She was always ready to assist in every good work in L. M. S. and in the congregation. She was a true friend. We will miss her cheerful, friendly greeting when we visit her late home. Most of all she will be missed by her husband, daughters, sons and a large circle of friends, to whom we extend our heartfelt sympathy.

"Blessed are the dead that die in the Lord for they rest from their labors and their works do follow them."

MRS. MAGGIE D. MARTIN,
MRS. ELLA T. HOOD, } COM.
MRS. REBECCA S. DILL.

Mrs. Mary J. Wallace.

The Senior and Junior W. G. M. societies of the 8th U. P. church, of Pittsburg, record this tribute of love to the memory of Mrs. Mary J. Wallace, wife of our pastor, who died at Lincoln, Tenn., Jan. 3rd, 1900, her death occurring while seeking an improvement in her health.

In testimony we hereby express our appreciation of one of our members who was so useful and pious. Church service, prayer-meeting, Sabbath-school, young people's juvenile and missionary work, temperance, charity and kindred demands, all found in her and active and sustaining helper.

Our sympathy to our dear friend and beloved pastor and the children is sincerely extended; and we lovingly commend them to Him whom she served and with whom she now rests.

ESTHER MORROW, } COM
AIMEE S. LAMBIE.

Treasurer's Report.

Receipts for April after the 15th, 1899.

Foreign.—Miller's Ferry L. M. S. 3; Junior Missionary Society, 5; Friends at Kirkman, 1.25; Delaware, 12; Delaware Juniors, 2; Caledonia, 8; Athens L. M. S., 1; Oregon, 5; Wheeling, 17; Milton, 18; Illinois Central, 16.50; Caledonia, 5; Kansas City, 3; Rock Island, 5.

Foreign Specials.—Arkansas Valley, for orphan children, India, 50 cts; Brookville, support of native India, 25; Oregon, support of pupil, Sialkot, 25; Kansas City, Girl's Boarding school Sialkot, 8.60.

Foreign Salaries.—Miss Mary Lawrence, Arkansas Valley, 39; Miss J. L. White, Beaver Valley, 250; Miss Henrietta Moore, Norris Square Sabbath-school, Philadelphia, 125; Miss Smith, Kansas City, 10; Miss Corbett, Brookville, 12.

Medical Work Egypt and India.—Stamford W. M. S., 35.

Tanta Hospital Egypt.—Sarah McKee, deceased, late of Hamilton Cong. Ohio, 500.

Home and Salaries.—Miller's Ferry, L. M. S., 3;

Delaware 22; Delaware Juniors, 1; Athens, L. M. S. 1; Oregon 16; Frankfort, 11; Illinois Central, 10; Caledonia, 5; Kan. City, 4; Col. 5.40; Rock Island, 4.

Warm Springs Indians.—Butler C. U. Soc., 10; Delaware Juniors, 1; Kansas City, 5.

Freedmen's Salaries etc.—Miller's Ferry L. M. S., 7; Junior Missionary Society, 5; Delaware, 2; Delaware Jun., 1; Athens L. M. S., 3; Wheeling 10; Frankfort, 19; Ill. Cen, 9; Kans. City, 5; Rock Is., 1.

Church Extension and Parsonage.—Arkansas Valley, 2.50; Spokane, 1st payment 6th note, 82.40; Denver, Colo., Boulevard Cong. 2nd payment 4th note, 66.60; Alameda, Cal., on account 1st payment 4th note, 18.50; Frankfort, 6.50.

Junior Parsonage.—Eden Juniors, 2; Oxford, Pa. Junior M. Soc., 2.56.

Ministerial Relief.—Arkansas Valley 2.55; Frankfort, 2; Illinois Central, 5; Rock Island, 2.

Orphans' Home.—Delaware Juniors, 50cts.

Memorial Hospital Allegheny.—Delaware Juniors, 50cts. *Investments Reduced.*—500.

Receipts for the month of July, 1899.

Foreign.—Allegheny, 15; Pawnee, 10; Garnett, 9; Dafer, 3; Omaha, 10; Chillicothe, 20; Spokane, 10; Cleveland, 20; Rev. and Mrs. J. A. Speer, 10; Beaver Valley, 8; Conemaugh, 5; Chicago, 20, and for Egypt, 5; 1st Ohio, 3; New York, 20; LeClaire 5; Bethsaida, 10; Kiskiminetas, 10; College Springs, 18; Keokuk, 12.50; Oregon, 9.

Foreign Specials.—2nd Allegheny W. M. S., Bible Reader, India, 90; Allegheny, for girls' school Sialkot, 28; Omaha, support of little Hannah, India, 17; Chillicothe, for famine orphans India, 5; Muskingum, for scholarship, India, 6.25; College Springs, for girls' school, Sialkot, 7.15.

Foreign Salaries.—Miss Jessie J. Hogg, 2nd Allegheny W. M. S., 25; Miss Smith, Garnett, 19, and Kansas City, 14; Miss F. C. Martin, Conemaugh O. Y. P. C. U., 20; Miss Mary A. Lawrence, Arkansas Valley, 71.20; Miss Corbett, Conemaugh, 100; Miss Thompson, Muskingum, 51.50, and 1st Ohio, 62.50; Miss Moore, Norris Square S. S., Philadelphia, 125; Miss Young, College Springs, 73; Miss C. E. Wilson, Keokuk, 28.30.

Tanta Hospital Egypt.—Allegheny, 5; Rev. and Mrs. Speer, Warm Springs, 10.

Junior Bed Tanta Hospital.—1st Allegheny Junior Y. P. Soc., pledge made at Saratoga Convention, 15; 1st Kansas City, Mo. Juniors, 3.50.

Home and Salaries.—Allegheny, 45; Philadelphia 23; Omaha, 5; Chillicothe, 16; Arkansas Valley, 2; Beaver Valley, 13; Conemaugh, 7.50 Chicago, 19; Muskingum, 38; 1st Ohio, 16; LeClaire, 24; Kiskiminetas, 10; Wheeling, for Messiah Mission, Chicago, 6; College Springs, 5; Keokuk, 2.50.

Warm Springs Indians.—Allegheny, 5; Garnett, 7; Omaha, 16; Los Angeles, 12; Keokuk, 2.50.

Freedmen's and Salaries.—Garnett, 7; Omaha, 5; Knoxville, Tenn., Dressmaking Department, 20, also Sewing Department, 15; Rev. and Mrs. Speer, Warm Springs, 10; Beaver Valley, 7; Conemaugh, 5; Chicago, 5; 1st Ohio, 10; Los Angeles, 6; Kiskiminetas, 5; Col. Springs, 18; Keokuk, 2.82; Oregon, 5.

Little Girls' Home Tennessee.—Conemaugh, 9.

Church Extension and Parsonage.—Cleveland, 5; Aurora, Ills., 1st payment on 2nd note, 49.95; Coulterville, Ill, 1st payment 4th note, 26.50; Topeka, Kan., 3rd payment 4th note, 50; Sunnydale, Kan., on 2nd note, 41; Mt. Wash on 4th note, 77.75.

Ministerial Relief.—Cleveland, 5; Beaver Valley, 20; Los Angeles, 3.

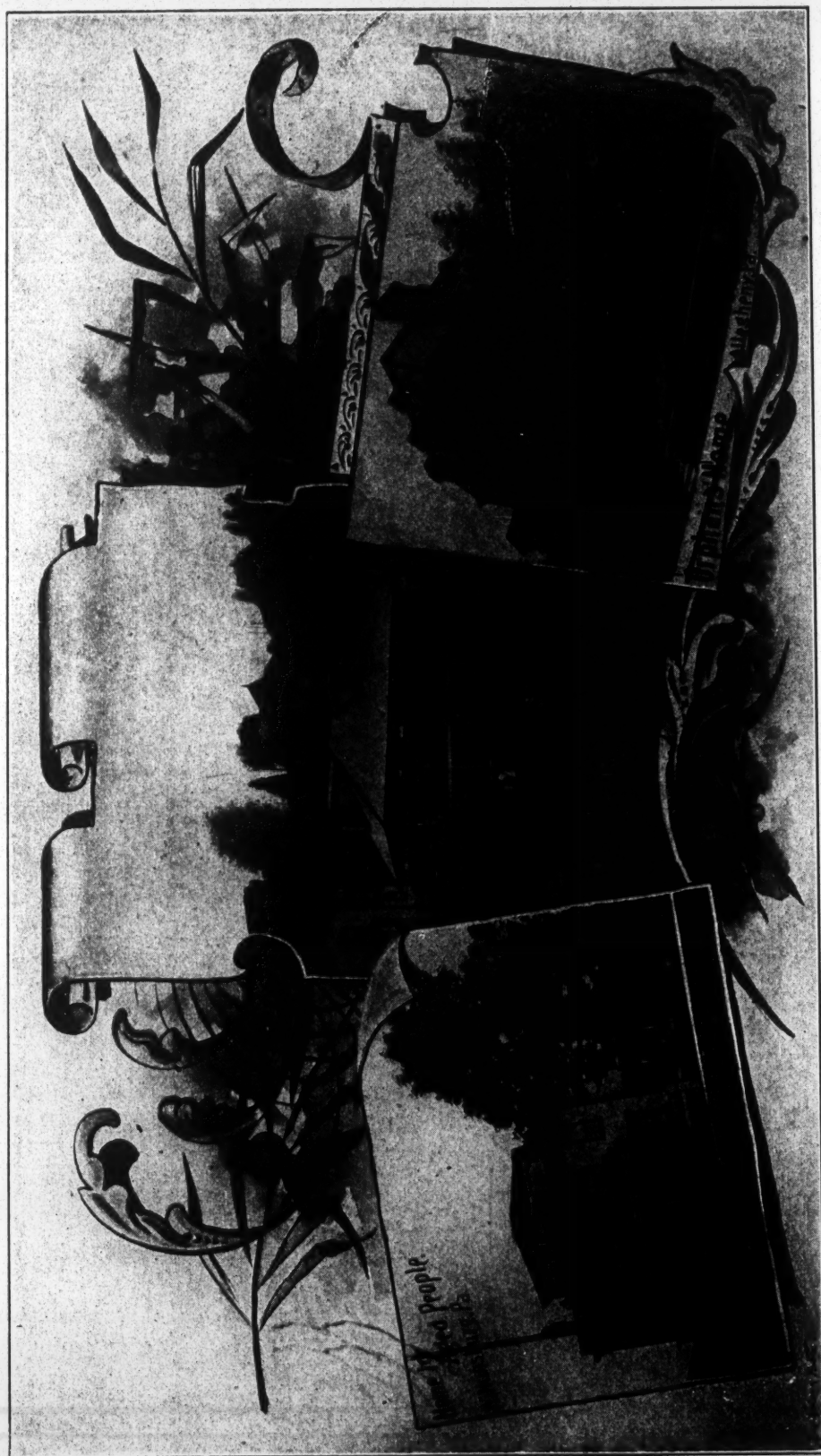
Fresh Air Fd.—4th Alleg King's Daughters 10.

Orphans' Home Allegheny.—Etna Junior M. S., 3; 4th Alleg Y. L. A. S., 10; College Springs, 7.15.

Aged Peoples' Home.—10th Allegheny W. M. S., 5; Wellsville, Ohio, for Lawn Pete, 5.

Contingent Fund.—Interest from investments, 150; surplus traveling expenses returned, 73.33.

Investments Reduced.—1200,



OUR BENEVOLENT INSTITUTIONS.